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GRAMMAR

OF THE

SANSKRITA LANGUAGE

BY

CHARLES WILKINS, LL.D. F.R.S.

अद्युक्तं यदिह प्रेक्षं प्रमादेन प्रमेत वा
वाचा मया दयानलः भक्त संशोधयस्तु तन ॥

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1808.



GRAMMAR
OF THE
SANSKRĪTA LANGUAGE.

PREFACE.

It would be highly gratifying were it in my power to preface this Work with an appropriate dissertation upon whatever relates to the wonderful language which is the subject of it; for nothing could be more interesting than to trace its history into ages past, till we arrived at its probable source, and thence through all the different channels by which it has spread its influence, whether by the gradual introduction of civilization with religion, science, and the arts, or by the effect of conquest, over every country of the East, from the Indus to the borders of China, including the islands of the neighbouring seas; from Tibet and the snowy mountains of the north, to the most southern promontory of India. But as this country contains very few documents from whence to draw the material for such an undertaking, and as I cannot supply the defect from my own researches while on the spot, I shall here confine myself to a few cursory observations within the limits of my own attainments.

My fellow-labourers in the same field, who, by their superior knowledge of other learned languages, may be supposed far better qualified than myself to appreciate the merits of the *Sanskrit*, have

left me no other duty on this head than that of quoting their remarks.

Mr. Halhed, the translator of the Genta Loac (the first Englishman, I believe, who attempted to acquire a grammatical knowledge of it, and but for whose example I myself, perhaps, might have shrunk from the task,) in his preface to that work, announces it to be very copious and nervous, the style of the best authors wonderfully concise, and that it far exceeds the Greek and Arabic in the regularity of its etymology. The same author, in the preface to his Grammar of the Bengal Language, which was published in 1778, two years subsequently to the Genta Loac, has the following passage:— "The
"grand source of Indian literature, the parent of almost every
"dialect from the Persian Gulf to the China Seas, is the Sanskrit;
"a language of the most venerable and unimpeachable antiquity,
"which, although at present shut up in the libraries of Brahmins, and
"appropriated solely to the records of their religion, appears to have
"been current over most of the Oriental world, and traces of its
"original extent may still be discovered in almost every corner of
"Asia. I have been astonished to find the similitude of Sanskrit
"words with those of Latin and Greek, and these not in technical
"and metaphorical terms, which the imitation of refined arts and
"mannered manners might have occasionally introduced, but in the
"main ground-work of language, in monosyllables, in the names of
"numbers, and the appellations of such things as would be first dis-
"criminated by the immediate dawn of civilization."

In corroboration of the opinions of Sir William Jones, the oracle of Oriental learning, in one of his admirable discourses re-

PREFACE.

recorded in the Asiatic Researches of the Society instituted by them in Calcutta, has pronounced that—“The Sanskrit language, whatever be its antiquity, is of a wonderful structure, more perfect than the Greek, more copious than the Latin, and more excellently rendered than either.”

The profound and critical knowledge of H. R. Colebrooke Esq. in this language (whose dissertations on various subjects connected with it adorn the pages of the Asiatic Researches, and who himself has published part of a grammar of it) renders him above all others competent to pronounce with confidence a judgment on its merits. In the seventh volume of those Researches, he has given a most admirable essay “on the Sanskrit and Pāli languages,” which every one who would acquire accurate information should study; wherein he declares the former to be—“a most polished tongue, which was gradually refined, until it became fixed in the classic writings of many elegant poets, most of whom are supposed to have flourished in the century preceding the Christian era.” It is “cultivated by learned Hindus throughout India, as the language of science and literature, and as the repository of their law, civil and religious.”

Having, upon such respectable authorities, shown that the *Sanskrit* is highly worthy of the attention of the philologist, to whom the more structure and affinity of languages is of the most interest, I shall proceed to point out to the learned of a different description, who esteem a foreign idiom in proportion only to its utility, to the knowledge it may be the means of acquiring, or the elegant sources of amusement it may contain, that in the existing literature

PREFACE.

OF *HEARATA VARSIL* (Hindi) they will find an ample reward for the labour of its acquisition. The lover of science, the antiquary, the historian, the moralist, the poet, and the man of taste, will obtain in *Sanskrit* books an inexhaustible fund of information and amusement. Besides the *Vedas*, there exist at this day numerous original treatises of considerable antiquity, on astronomy, mathematics, and other sciences, highly worthy of examination; various systems of philosophy and metaphysics; innumerable tracts on grammar, eloquence, logic, the art of poetry, music, medicine, ethics, politics, and other topics; with sublime and elegant poems on every variety of subjects; more particularly those grand mythological treasures, the ancient poem called *Puranas*, an endless assemblage of enchanting allegory and fable, and of the most interesting stories of ancient times, recounted in polished numbers, calculated to allure the reader into the paths of Religion, Honour, and Virtue.

To those who are destined to fill offices of importance in the political, the military, and the commercial departments of the East India Company in India, and to whom a knowledge of the common dialects of the country is absolutely necessary, and now insisted on as an indispensable qualification, a certain acquaintance with the parent, or, rather, the vital principle of them all, is of the utmost importance. He who knows *Sanskrit* has already acquired a knowledge of the half of almost every vernacular language of India; while he who remains ignorant of it, can never possess a perfect and critical understanding of any, though he may attain a certain proficiency in the practical use of them. The several dialects confounded under the common terms *Hindī*, *Hindavi*, *Indostāni*, and *Bhāshā*, deprived of *Sanskrit*, would not only lose all their beauty and energy,

PREFACE.

energy, but, with respect to the power of expressing abstract ideas, or terms in science, would be absolutely reduced to a state of barbarism. These, and the idioms peculiar to *Bengal*, *Kanara*, and the adjacent provinces; the *Tamil*, the *Telugu*, the *Carnata*, the *Malabar*, together with that of the *Maratta* states, and of *Gujarat*, so abound with *Sanskrit*, that scarcely a sentence can be expressed in either of them without its assistance. The learned languages of *Tibet*, of *Indo*, and of *Ceylon*, are enriched by it; and every one of them is indebted to it for its alphabet, however dissimilar their characters may seem at first sight.

Having said so much on the pleasures and advantages to be derived from an acquaintance with this extraordinary language, it may not be uninteresting to the student to be informed of the manner in which this treatise has been compiled, and what have been the sources from whence it has been drawn. Upon this presumption I will proceed to give a succinct history of the work from its foundation.

About the year 1778, my curiosity was excited by the example of my friend, Mr. Hained, to commence the study of the *Sanskrit*. I was so fortunate as to find a *Pandit* of a liberal mind, sufficiently learned to assist me in the pursuit; but as at that time (and indeed not till very lately) there did not exist in any language I understood, any elementary books, I was compelled to form such for myself as I proceeded, till, with the assistance of my master, I was able to make extracts, and at length entire translations of grammars, wholly composed in the idiom I was studying. I put into English, sufficiently intelligible to myself, the greatest part of three very popular

generous manner, the *Sutra of the Lotus of the Wonderful Law*, the *Abhisamayālaṅkāra*, and the *Daśaśāstra* of *Pratyakṣa* and other extracts and translations I brought with me to England, together with their originals, and several other eminent graduates; among which were the celebrated *Sutra of Pāśāṇa*, the *Sūtra of the Jewel of the Lotus*, and the *Sūtra of the Lotus of the Wonderful Law*, with several useful commentaries, all of which have been either used, or contained in this compilation.

At the commencement of the year 1795, residing in the country, and having much leisure, I began to arrange my collections, and prepare them for publication. I put letters in steel, made matrices and moulds, and cast from them a foundry of types of the *Devanāgarī* character, all with my own hands; and with the assistance of such modellers as a country village could afford, I very speedily prepared all the other implements of printing for my own dwelling house; for by the second of May of the same year I had taken proofs of sixteen pages, differing but little from those now exhibited in the first two sheets. Till two o'clock on that day every thing had succeeded to my expectations; when, alas! the premises were discovered to be a house, which spreading so rapidly to be extinguished, the whole building was soon burnt to the ground; so the number of this misfortune was so great, that all my books and manuscripts, and the greatest part of the patches and matrices; but the types themselves having been upon the spot scattered over the lawn, were either lost or rendered useless.

As this accident is often followed by another, so I was with me; and so by the same circumstances, I was obliged to make, with

excited each other to prevent my resuming the prosecution of this work; that at last I resolved to give up all thoughts of it. But within these two years, the establishment of the East India College at Hartford, by the wise policy of the Court or Directors of the East India Company, induced me to change my mind. The study of the Oriental languages was one of the principal objects of this magnificent institution, and that of the *Sanscrit* a desideratum. But as there was not any grammar of this to be procured, I was called upon, and highly encouraged to bring forward that which I had been so many years preparing. I accordingly had other letters cast from my matrices, and sent it immediately to press; from which it now issues, not the worse, I hope, for the delay.

If it should be objected to this work, that it is much too prolix and diffuse, the apology is, that there does not at present exist even a vocabulary, in any European language, to which the learner might have been referred for the explanation of a word; and that even those which are to be found in the original *Sanscrit*, are left exceedingly defective, under the presumption that the student is of course already acquainted with common terms, and can of himself form abstract nouns, derivatives, and compounds, according to the rules of grammar. But if ever there should be a general dictionary compiled, comprising every species of words, the lists of roots and particles, and the greatest part of the chapters on etymology, which fill these pages, might be spared.

In the prosecution of my design, perspicuity and correctness have been my constant aim. That I have occasionally failed in both is highly probable. And under all the circumstances not inexorable

Much attention was uniformly applied to correct the usual accidents of the press; but notwithstanding all my vigilance, upon a recent revival of the volume, I am sorry to find that too many had escaped my notice. These, with a few of my own mistakes, have been placed in a table of errors, with their corrections, in the usual way. The *Dan-nigari* character, as well as the language, being entirely new to the compositor, and the impossibility of obtaining in this country any assistance for a reperusal of the sheets as they came from the press, must be my apology for the length of this table.

The five copper-plate impressions of characters, which succeed the sixteenth page, having been originally designed by a mere amateur in the art of writing, are of course not so precise and elegant as they would have been from the pen of a professor. Such as they are, however, they have been for more than a year used as copies by the pupils at the College, many of whom, without any other guide, have presently learned to write and combine the letters with great freedom and precision. In speaking of the College, I cannot but express how much I am gratified to find that a considerable number of the students have for some time been formed into a *Sanskrit* class, and have, under the instructions of its able and zealous Professor, already made a very considerable progress in the first four chapters of this work, which, that no more time should be lost, were furnished by me at the commencement of the present term.

A chapter on prosody has been omitted for want of materials.

THE AUTHOR.

London,
Oct. 1, 1808.

CONTENTS.

CHAPTER I. OF THE ELEMENTS	PAGE.
The alphabet	1
Of the vowels	2
Of the consonants	3
Of compound consonants	6
Of extraneous characters	10
CHAPTER II. ORTHOGRAPHY	11
Permutations of vowels	ib.
Coalesces and permutations of consonants	24
CHAPTER III. DECLENSION OF NOUNS	36
First declension. Nouns in अ and आ	38
Second declension. Nouns in इ and उ	43
Third declension. Nouns in ई and ऊ	49
Fourth declension. Nouns in ऋ	56
Fifth declension. Nouns in ऐ	59
Sixth declension. Nouns in औ	60
Seventh declension. Nouns in ओ	61
Eighth declension. Nouns ending in consonants	62
CHAPTER IV. DECLENSION OF PRONOUNS AND PRONOMINALS	107
CHAPTER V. CONJUGATION OF VERBS	120
Different kinds of verbs	ib.
Voice	121
Impersonals	122
Conjugations	ib.
Numbers and persons	123
	Movels

	Page.
Moods and tenses	123
Scheme of terminations	126
The first conjugation.—The first four tenses	131
Roots ending in vowels	133
Roots ending in consonants	145
The second conjugation.—The first four tenses	155
Roots ending in vowels	157
Roots ending in consonants	172
The third conjugation.—The first four tenses	198
Roots ending in vowels	ib.
Roots ending in consonants	207
The fourth conjugation.—The first four tenses	212
Roots ending in vowels	ib.
Roots ending in consonants	215
The fifth conjugation.—The first four tenses	222
Roots ending in vowels and consonants	ib.
The sixth conjugation.—The first four tenses	226
Roots ending in vowels	ib.
Roots ending in consonants	229
The seventh conjugation.—The first four tenses	234
The eighth conjugation.—The first four tenses	238
The ninth conjugation.—The first four tenses	241
Roots ending in vowels	ib.
Roots ending in consonants	245
The tenth conjugation.—The first four tenses	248
Conjugation of the last six tenses, common to all verbs.	
The second preterit	252
Roots ending in vowels, अ, इ, &c.	254
Roots ending in consonants	266
Of the affix अत्	275
The first future	278

CONTENTS.

xxvii

Roots ending in vowels	278
Roots ending in consonants	284
The second future	286
Roots ending in vowels	ib.
Roots ending in consonants	288
The precative	289
Roots ending in vowels	290
Roots ending in consonants	295
The conditional	297
The third preterit	299
Roots ending in vowels	302
Roots ending in consonants	315
Of derivative verbs	331
Causals	ib.
Reiteratives	345
Volitives	365
Nominals	372
The passive voice	386
Imperional use of the verb	395
Reflective verbs	ib.
Negation	ib.
Observations on the verbs	396
Inseparable prepositions (as connected with verbs)	ib.
Certain words occasionally conjugated in the proper form	397

CHAPTER VI.—ON THE FORMATION OF PARTICIPLES AND PARTICIPIAL NOUNS

Of participles	407
Participles of the present tense	ib.
Participle of the present tense, common form	ib.
Participle of the present tense, proper form	409
Participle of the present tense passive	419

	Page.
Participles of the second preter tense	410
Participle of the second preterit, common form	ib.
Participle of the second present, proper form, and passive voice	413
Participles of the third preterit	418
Participles of the third preterit, passive voice, derived from roots terminating in vowels	414
Participles of the third preterit, passive voice, derived from roots terminating in consonants	417
Participles of the third preterit, active voice	424
Participles of the second futura tense	ib.
Participles of the former perfect tense, with a passive or neuter signification	425
Observations on the declinable participles	434
The indeclinable preter participles in त्वत् and यत्	ib.
The indeclinable participles of repetition	439
The infinitive	440
On the formation of participial nouns	441
Nouns attributive of agency, &c.	ib.
Of forming attributive nouns, implying the possession of the property, habit, aptitude, or disposition to do, or to be, what is denoted by the root	463
On the formation of miscellaneous substantivè nouns from their roots	469
Of miscellaneous nouns, formed with the affixes called उनादि, &c.	477

CHAPTER VII.—ON THE FORMATION OF DERIVATIVE

Words	493
Patronymics	494
Miscellaneous adjectives	498
Degrees of comparison and intensity of adjectives	516
Numerals	521

CONTENTS.

Abstract substantives	583
Collective substantives	589
Miscellaneous substantives	591
CHAPTER VIII.—INDECLINABLE WORDS.	597
Indeclinable words formed with affixes	ib.
Alphabetical list of indeclinable words	648
CHAPTER IX.—ON THE FORMATION OF COMPOUND WORDS CALLED समानः	596
First species, called अवयवीभानः	ib.
Second species, called नान्यपुरुषः	598
Third species, called द्वन्द्वः	599
Fourth species, called द्विगुः	574
The fifth species, called कर्मधारयः	588
General rules appertaining to the five species of compounds	620
CHAPTER X.—GENDERS OF NOUNS	595
Nouns of the masculine gender	ib.
Nouns of the feminine gender	597
On the formation of the feminine gender	599
Nouns of the neuter gender	611
Nouns of the masculine or neuter gender	614
Nouns of the masculine or feminine gender	615
Nouns of the feminine or neuter gender	616
Nouns of three genders	617
CHAPTER XI.—SYNTAX	619
Concord	ib.
Noun	ib.
On the use of the cases of nouns in construction	ib.
Of the first case	621
Of the second case	ib.
Of the third case	625

Of the fourth case	626
Of the fifth case	627
Of the sixth case	630
Of the seventh case	631
Of the eighth case	632
Second or fifth case	633
Third or sixth case	ib.
Fourth or seventh case	ib.
Fifth or eighth case	ib.
Sixth or seventh case	634
General observations on nouns with verbs, &c.	635
Pronouns,	
Observations on the pronouns <i>मस्मि</i> and <i>अस्मि</i> in construction	644
<i>तस्मि</i> and <i>दस्मि</i> in construction	647
General observations on pronouns	648
Verbs,	
Of the tenses of verbs in construction	ib.
Of the first, or present tense	649
Of the fourth tense, or first preterit	650
The fifth tense, or second preterit	651
The sixth tense, or third preterit	ib.
The sixth tense, or first future	652
The seventh tense, or second future	ib.
The second tense, or potential mood	653
The third tense, or imperative mood	654
The eighth tense, or prescriptive mood	655
The ninth tense, or conditional mood	ib.
Participles,	ib.
General observations on the participles in construction	ib.
ERRATA, at the end.	

Conformational

Index

Results

P. H.

अ आ १ क ख ग घ ङ

३. ई. िी. च. ख. ज. झ. ञ.

ॐ नमो भगवते वासुदेवाय

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ह. हे. डै. य. र. ल. व.

ओ औ ऌ ऎ श ष स ह ळ

Initials and Final Vowels with a 'Consonant'

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Other Forms

Other Forms

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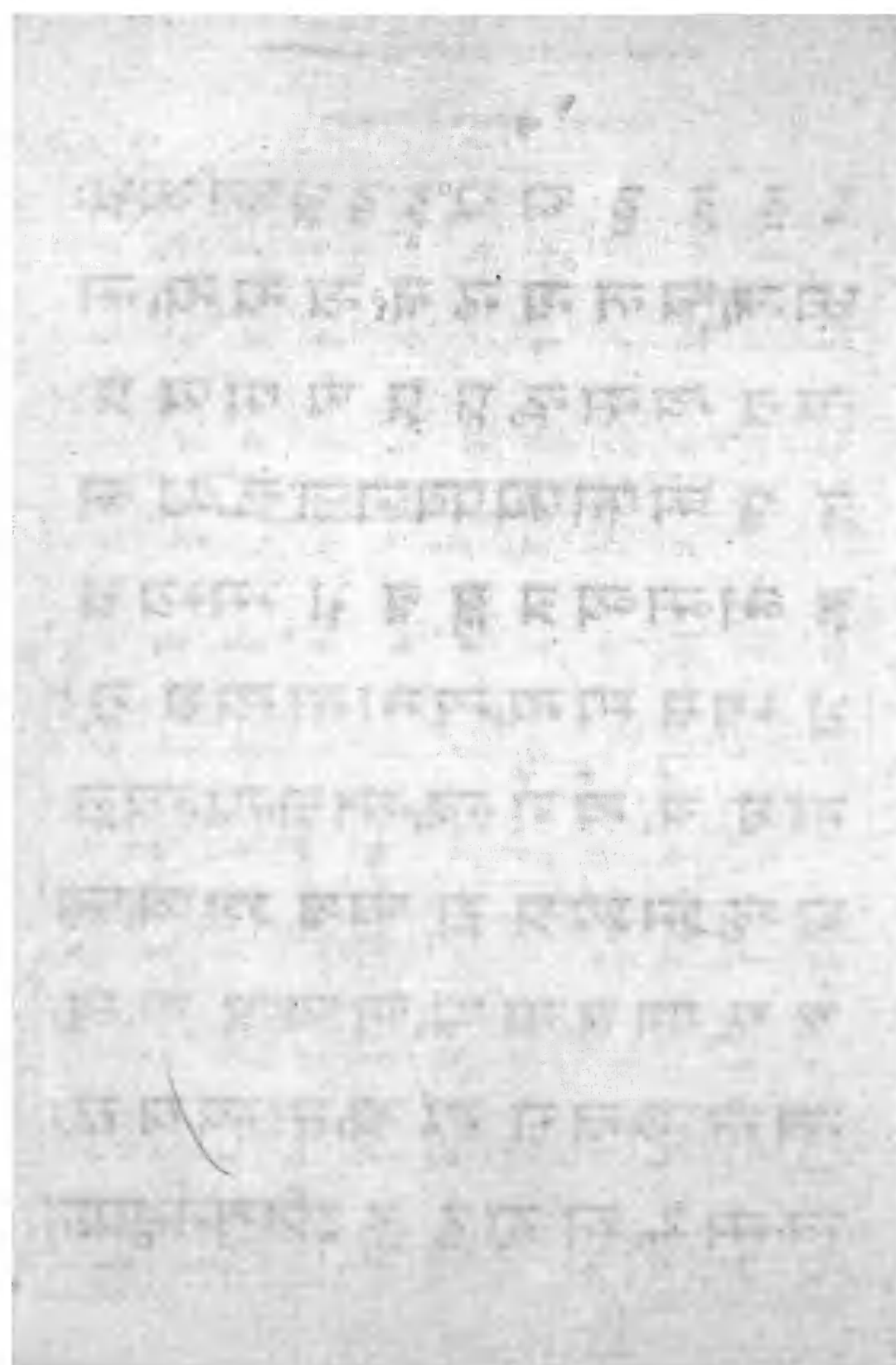
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Double Letters

893-100

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Double Letters Continued

$$J_0^* \quad J_1^* \quad J_2^* \quad J_3^* \quad J_4^* \quad J_5^* \quad J_6^* \quad J_7^* \quad J_8^* \quad J_9^* \quad J_{10}^* \quad J_{11}^* \quad J_{12}^*$$

111	112	113	114	115	116	117	118	119	120	121
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3

COMPOUND CONSONANTS.

Double Letters Continued.

Pl. V.

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A GRAMMAR OF THE SANSKRITA LANGUAGE.

CHAPTER I.

OF THE ELEMENTS.

THE term *Sanskrita* seems to have been given to the language which is the object of this Grammar, by way of preeminence, and to distinguish it from the vulgar dialects called *Prakrita*. The former is an epithet implying elegance and perfection, and the latter the contrary. In the drama of *Sakuntalâ* the Brahmins, not those of the Court, are made to speak *Sanskrita*, while the common people converse in *Prakrita*.

SEVERAL of the provinces of India have alphabets distinct from each other, in which they not only write their particular dialects, but even

Note. The word *संस्कृत* *Sanskrita* is a compound participle, literally signifying *consecrated*, or completely, *made*, *fixed*, or *formed*, (Lat. *consecratus*) from the inseparable preposition *सं* *con*, *Altogether*, or *together*, (Lat. *ad, cum, cum, ex*.) and *कृ* *Arise*, *Do*, with the interpolation of a silent *स्*, which letter being a dental, requires that the labial *स*, which preceded it, should be pronounced as a dental also, namely as *n*. The word, in its common acceptance, denotes a thing to have been composed, or formed by art, adorned, embellished, purified, highly cultivated or polished, and regularly collected, as a language.

Sanskrita. Indeed most of the alphabets, properly Indian, agree, in the number, order, and power of their letters, with the *Dēva-nāgarī*; the one preferred for this work, because it is that in which *Sanskrita* is most commonly written, and which is the most elegant and approved.

ALL languages of the *Hindū* class are read from left to right.

LEARNERS are first taught to repeat the *Dēva-nāgarī* alphabet according to the following very admirable arrangement.

THE ALPHABET.

अ a, आ ā; इ i, ई ē; उ u, ऊ ū; ऋ ri, ॠ rī; लृ lr, लृr.
ए e, ऐ ei; ओ o, औ oi; अह ah.

क ka,	ख kha;	ग ga,	घ gha;	ङ ga.
च cha;	छ ch'ha;	ज ja,	झ ja,	ञ ja.
ट ta,	ठ tha;	ड da,	ढ dha;	ण na.
त ta,	थ tha;	द da,	ध dha;	न na.
प pa,	फ pha;	ब ba,	भ bha;	म ma.
य ya,	र ra,	ल la,	व va,	
श sha,	ष sha,	स sa,	ह ha,	ह्र ha.

Read a, ā; i, ē; u, ū; ri, rī. ka, kha; ga, gha; &c.

IN speaking of the letters individually, it is the practice to use the term *कारः* *kārāḥ* (make, form) after each of their names as here exhibited: Thus, the vowel अ a is called अकारः *a-kārāḥ*, and the consonant क ka, ककारः *ka-kārāḥ*.

THERE appear no less than fifty letters in the above alphabet; but upon examining their powers, without too close a scrutiny, the number of simple

simple articulations may be reduced to twenty-eight: namely, five vowels, and twenty-three consonants; as will be explained in the course of the following analysis of the alphabet.

OF THE VOWELS.

THE simple vowels are reckoned five, for which there are ten characters: अ *a*, इ *i*, उ *u*, ऋ *ṛ*, ए *ṛi*, to denote the short sounds; and आ *ā*, ई *ī*, ऊ *ū*, ॠ *ṛi*, ॡ *ṛi*, their corresponding long sounds, which are directed to be held twice the time of the short.

THE compound vowels, or diphthongs, are ऐ *ai*, औ *au*, ओ *o*, औ *ou*, which, in periods, should never be short; though poets sometimes make a short syllable with ऐ *a*.

MOST of the vowels, occasionally, assume a very different shape from that calculated in the alphabet, which the following arrangement may serve to explain.

As initials.

अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ

As medials and finals.

। ि ि उ ँ ँ ँ ँ ँ ँ ँ ँ ँ

Initials, medials, and finals in composition with a consonant.

अक् आक् इक् ईक् उक् ऊक् ऋक् ॠक् लृक् लृक्
 aka, āka, ika, īka, uka, ūka, ṛika, ṛika, lṛika, lṛika.
 ऐक् ऐक् औक् औक्
 aikai, aikai, aikai, aikai.

IN this tongue, the vowels may be combined with any other consonant.

AS the letters have the same powers in composition which are given to them in the alphabet, and do not, as in our own language, change their sound with their function, a few observations on the pronunciation of each character in due order, may enable the learner to read with tolerable accuracy and ease.

अ a, the first letter in the alphabet, has that obscure short sound which the French give to *e*, in the particle *le*, and which is very common in our own language, though there be no distinct character for it: as in the words *many*, *havey*, and some others, where it is represented by *o*; and in *but*, *flut*, and the like, where *u* is the last sound. The letter अ a, never makes its appearance but as an initial; for, when the sound of it is required after a consonant, as a medial or final, it is pronounced with it as in the alphabet: it being an invariable rule, that every open consonant, not followed by another vowel, must be pronounced as if अ a were written after it. In this work it will occasionally be represented by the vowel *a*.

आ ā should have the same sound as is given to the former, held twice the length. It occurs as a medial, in the word काल *kāla*, Time, the first syllable of which is pronounced nearly like the English word *call*. It will be distinguished in our letters by ā, with a diacritical mark over it to denote its being long. As a medial and final its character is ऀ.

इ i, and ई ē, are two characters to note the sound which the Italians give to the vowel *i*. The former is to be pronounced short, like *ie* in *meet* (*encommer*), and the latter long, like the same letters in *meet* (*ſe*). To avoid double letters, they will here be represented by *i* short and *ī* long, with the Indian pronunciation. After a consonant, as a medial and final, as has been already observed, they are changed to ऎ and ए, which are placed as in the words मणि *maṇi*, A jewel, and देवी *devī*, A goddess.

* ङ *u*, and ञ *ū* are to be articulated like *uo* in the English words *four*, and *fool*. After a consonant they are usually lengthened; as in पुत्रः *putrah*, A son, and भूमिः *bhūmih*, The earth; but occasionally, particularly after र *r*, in the side, thus, र *ra*, र *ru*. As it will be convenient to explain the powers of these two characters by single, rather than by double vowels, we should endeavour to recollect that *u*, and *ū*, as substitutes for ङ and ञ, are to be pronounced in the Italian manner, the one short and the other long.

रि *ri*, and री *ri*. The first of these sounds short, somewhat like *ri* in *rit*; and the second is the same held twice as long. रि *ri* short occurs in रितः *rita*, Right, True. The other is very rarely used, except if be in the oblique cases of four nouns. In our characters a dot under the *r* may serve to distinguish them from the syllables र *ri* and री *ri*. As medials or finals they are always placed under their consonants, in this form, र *ri* and री *ri*.

रि *ri*, and री *ri*. From the shape and sound of these letters, one would suppose them compounds of the consonant र *ra*, with the two preceding characters; but all the grammarians have ranked them among the simple vowels, and we shall but lose time in disputing the point. The short power is found in the word स्मृतिः *smṛtiḥ*, which the learned of Bengal join into *smṛti*, and which, probably, is the true pronunciation of it. The long form seldom, if ever, occurs but in grammars. Here too a dot under the *r* will serve as a distinction, when we would explain them.

र *r*, though classed among diphthongs, differs not from the simple sound of *r* in *where*; and so it is pronounced in देवः *dēvḥ*, A god. It is said to be a compound of अ *a* and र *r*.

रै *ai* is a diphthong, and is always sounded as the letter *i* in our alphabet; but it will be better to represent it by *ai*. There is no example of it in the word रैः *raiḥ*, Wealth.

ओ *o* differs not from our *o* held long, as in *stone*; though it is said to be a diphthong composed of अ *a* and उ *u*. In a following state it is prefixed by इ.

औ *au* is decidedly a diphthong, having the power of *ow* in the word *low*; which in these letters would be written thus हो *hau*.

HERE properly, end the vowels: *ū* *am*, and *ā* *ah*, are, correctly speaking, rather substitutes for the *adals*, and ह *ha*, when silent, at the end of a syllable, as will appear more fully hereafter. They are called अनुस्वारः *anuvārah*, and विसर्गः *visargah*. The one occurs in the pronouns अहं *aḥ*, *I*, and त्वं *tvam*, *Thou*; and the other in जह *jah*, *He*.

OF THE CONSONANTS.

OF the thirty-four characters which appear in the list of consonants, there are, at most, but twenty-three simple and distinct articulations: for, of the first twenty-five, ten are but abridges of those which immediately precede them, and seem originally to have been assigned by the same letters combined with ह *ha*; and as to क्ष *kṣa*, it is, indisputably, a compound formed by the coalition of क *ka* and श *sha*; and so it is considered by the learned professors of this language.

THE first five-and-twenty consonants are distributed into five classes, in the plural number called यणीः *yaṇīḥ*; in speaking of which, they are named after the first letter of each class: the first class being called कद्वर्गः *ka-dvargah*, the class of क *ka*; the second खद्वर्गः *ka-dvargah*, the class of ख *ka*; the third चद्वर्गः *cha-dvargah*, the class of च *cha*; and so for the rest. Some grammarians use the first letter of each class combined with उ, to denote all the letters in each class respectively, as कु *ku*, for the first; खु *chu*, for the second; तु *tu*, for the third; वु *vu*, for the fourth, and पु *pu* for the fifth class.

The

The first class, or gutturals, क ख ग घ ङ.

क *ka* has the precise sound of hard *c*, but is better expressed by *k*, the power of which not being liable to change.

ख *kha* has the same sound uttered with greater force, as it combined with the letter ह *ha*. Ignorant transcribers are very apt to confound it with the letter घ *gha*.

ग *ga* is the hard *g*, as sounded in *gun*.

घ *gha* is the same aspirated.

ङ *nga* is equivalent to *ng* in *king*. Generally speaking, every other nasal is resolved into this before any letter of this class; or, at least, is pronounced like it. In *Devanāgarī* manuscripts it is, when silent, for the most part represented by the single dot ['] अनुस्वारः *anuvārah*.

The second class, or palatals, च छ ज झ ञ.

च *cha* has the exact power we express by *ch*, as in *church*.

छ *chha* is the former aspirated.

ज *ja* has the power of *g* soft, as in *Giles*; but will be more certainly expressed by *j*, as in *James*.

झ *jha* is the aspirate of the former.

ञ *na*. This is the proper nasal of this class, which in composition is sounded rather softer than *ङ nga*. It seems to be formed by pressing the whole or both of the tongue into the hollow of the palate, the tip turned downwards, and forcing the sound through the nose, with the mouth open. It is chiefly used before letters of its own class; but in *Devanāgarī* manuscripts, as is the case with the other nasals, it is generally expelled by ['] *anuvārah*. It seldom appears with another consonant immediately

before;

before, or a vowel after it. Indeed, there are but few instances of it, (except in grammatical compositions,) one of which is in the root জান *jañ*, signifying *know*, and its derivatives, where the character জ is said to be a compound of জা *ja* and অ *o*, the full articulation of which is found to be difficult, and the sound so harsh, that it is frequently softened into *gyā*, as if written জ্যা . As the sound of জ before another consonant approaches nearer to that of *x*, than any other letter, it may be represented by it, with a mark over it, thus জ .

The third class, or cerebrals. ঢ ঢ় ড় ড় ঙ.

THIS series of consonants is pronounced by turning, and applying the tip of the tongue far back against the palate; which producing a hollow sound, as if proceeding from the head, it is distinguished by the term মূর্ধন্য *mūrdhanya*, which Mr. Halhed, in his elegant Grammar of the Bengal language, has translated *cerebral*.

ঢ *ṭha* has the sound of *t*, articulated as above directed.

ঢ় *ṭha* is the same aspirated.

ড় *ḍha* differs from the common *d* only in the above particular. In Bengal it is generally pronounced like a very obtuse *r*.

ড় *ḍha* is the same aspirated.

ঙ *ṅ* is distinguished from the common *n* by the manner of producing it, as above.

IN our letters, those of this class may be conveniently expressed by a dot under ত *t* & ন *n*.

The fourth class, or dentals. ত থ দ ধ ন.

ত *ta* is the common dental *t*.

থ *tha*.

द *da* is the former aspirated.

द *da* has the power of *da d*.

द *da* is the aspirate of द *da*.

न *na* is the common n. It is fortis, like the other nasals, represented by *nasalingra* [:].

The fifth class, or labials, प फ ब भ म.

प *pa* corresponds with *p*.

फ *pha* is the former aspirated. In writing foreign words with these characters, this letter is used for the sound of *f*.

ब *ba*. This letter is very often confounded with व *va*. Its power is that of *b*.

भ *bha* is the aspirate of ब *ba*.

म *ma* is *m*. When silent it is often expressed by [*ṃ*] *analingra*; as in संवत् *samvat*. A year, *an* *era*.

The semi-vowels, य र ल व.

य *ya*. This letter, which is a *palatal*, like our *y* (with which it corresponds), is often put in the place of इ *i* and ई *ē* as will be fully explained in its place. Its proper power is that of *y* in *yard*; but in Bengal they generally pronounce it as we do *j*, confounding it with अ *ja*.

र *ra* is our *r*. It is denoted a *cerebral*. In composition it frequently assumes two other forms. In the middle of a word, immediately preceding another consonant, it is mounted upon its head in this shape र, when it is optional in the writer to double the letter with which it is combined; as in the word कार्य *kārya*, An affair, which pronounce *kārya*. After a colon it is always subjoined in this shape [*ṛ*], as in the word व्रीहिर *vṛhira*, A sort of manner. This letter, in grammar, is generally called र *ṛ* *ṛ* *ṛ*.

व is similar to our *v*. It is ranked among *visudhs*.

व is generally pronounced like *v*, and is thus a *denasalised*; but when followed by another consonant it is often necessarily articulated as our *w*, व being then frequently the natural substitute for ष as before another vowel; as वी *diva*, 'Two.'

7. *Palatals and affricates* य व ञ ह

य *ya*. The proper sound of this letter is produced by applying the tip of the tongue to the fore part of the palate, and pushing the voice as in pronouncing our *y*, from which it may be distinguished by a dot under it, thus, य. It is a *palatal*.

व *va* is usually pronounced as *ya* in *ya*, but in the western parts of India it is frequently articulated like, and confounded with, ष *sha*. It is a *cerebral*.

ष *sa* has precisely the power of *s* in *Sanskrit*, and is denoted a *denial*.

ह *ha* is *h*. At the end of a word, when alone, it is represented by [ः] *visarga*. It is classed among gutturals. This property is the last letter in the alphabet; ष *sha*, as before observed, being a compound character.

THERE is another letter, not usually given in the *Devanagari* alphabet, in this form, ष which seems to have a power similar to that of the *hard*, or *Wells*, *th*. It occurs in the *Vedas*, and is included in some of the provincial alphabets.

OF COMPOUND CONSONANTS.

THE sound of ष *sa*, it has been already mentioned, is given to every open consonant, not followed by another vowel; but as it must often happen

happens that a word ends with a consonant, or that two or more syllables meet together without a vowel between them, it is proper the learner should know what is done in such two cases. If a word terminates in a consonant, the vowel is cut off by a small mark of ellipsis, such as is seen under क in the word वक्, *vak*, speech, which written without it, thus वक्, would be pronounced *vaka*. If two or more consonants meet together, it is a general rule that they coalesce, and form a compound character. Sometimes it so happens that the simple letters are not to be traced in the compound, instances of which occur in ह्रि *hrī* and री *rī*, which are composed of क and र, and अ and ई; but, in general, the shapes of the letters are so little altered, that they may be easily discriminated. There are several modes of forming these compounds: sometimes it is found convenient to put one letter under the other, and at others to blend them together, thus व्र; but the most usual way is to place them in their natural order, yet so that their bodies, as well as heads, may be in contact, putting the final upright stroke of every letter that has one, except the last. In the word कैरन्वै *kairanvai*, Wholesale, there is a coalition of no less than five consonants, namely, र, त, न, न, and य. *na*, in a new shape, is mounted upon the head, and न *na*, ह्रि *hrī*, and न *na*, deprived of their upright strokes, thus र ह्रि न, are connected and finally united by य *ya*. A little practice, and due attention to the following plates, exhibiting most of the combinations which occur, will render the subject familiar to the learner. See end of this chapter, plates 3, 4, 5.

OF EXTRANEOUS CHARACTERS.

ONE stroke, thus १, or two, thus २, serve to divide hemistichs and distichs.

A form

A sort of *figura*, in the shape ॥, is frequently used as an apotrophe, to show that a vowel has been dropped by rule.

A character like a crescent, with a dot between its horns, thus ॐ, is occasionally put over a consonant, which by the rules of orthography has been substituted for a vowel.

IN the *Pada* other diacritical marks are used, which do not occur in common books. A small perpendicular line over a vowel, thus अँ, denotes that it is to be pronounced *high*; a parallel line drawn under a vowel, thus अं, denotes that it should be pronounced *low*; and a curved line over a vowel, thus अँ, indicates that it must be uttered in a manner to partake of both the former. The notation of these three marks seems to be the same as what was originally designed by the acute, the grave, and the circumflex accents. A figure of three is sometimes put after a vowel, thus अ ३, or three lines over it, thus अँँँ, to show that it is to be held longer than usual, as in calling or crying.

TWO dots, thus ०, called *visarga*, (विष्मर्ग) are often used after a final ॐ. They are occasionally represented in this manner [;].

A single dot over a letter, thus अँ, is called *anusvārah*, (अनुस्वारः) and denotes a final *nasal*.

THE numerical figures are १ २ ३ ४ ५ ६ ७ ८ ९ ०,

1 2 3 4 5 6 7 8 9 0.

THAT the learner may have an opportunity of exercising himself in reading, part of the introduction to the *हिन्दोपदेश* *Hindopadesa* is here given, both in *Devanagari* and Roman letters, together with a literal translation, with numerical references to the words in the original.

१

अजरामरघनं प्राज्ञो विद्यामर्घं च चिन्तयेत् ॥

ajarameraval prājño vidyām arthamēha chinteyit

गृहीत इव केशेषु मल्युना धर्ममाचरेत् ॥

grahīta iva kēśēṣu malyunā dharmaṁ ācharet

२

विद्याददानीं विनयं विनयाद्याति पात्रतां ॥

vidyā dadāti vinayam vinayād yatī patrātām

पात्रन्यादननाप्नोति धनाद्धर्मस्ततः सुखं ॥

patrānyādanānāpnōti dhanaḥ dharmaḥ tatoh sukham

३

सर्वद्रव्येषु विद्येव विनमाहुरनुजमं ॥

sarva dravyēṣu vidyāiva vintam āhur anujamam

अहार्यत्वादनर्घ्यत्वात् अक्षयत्वाच्च सर्वदा ॥

aharṣṭvāt anarḥṣṭvāt akṣayavāch chā sarvadā

४

समानयति विद्येन नीचतापि नरं परित् ॥

samānayaṭi vidyānā nīchāpī naraṁ parit

समुद्रमिव दुर्धर्मं नृपं भाषयन्तः परं ॥

samudramiva durḍham nṛpam bhāṣyamataḥ param

TRANS-

TRANSLATION.

1.

A wise man should consider science and wealth like one not subject to sickness and death.¹ He should practise the duties of religion as one² by death³ seized⁴ by (in) the coils of the head.⁵

2.

Knowledge⁶ giveth⁷ humility; from humility⁸ he attaineth⁹ worthiness; from worthiness¹⁰ he obtaineth¹¹ wealth; from wealth¹² (the power of performing acts of) religion;¹³ thence¹⁴ happiness.¹⁵

3.

Of all things¹⁶ knowledge also¹⁷ is esteemed¹⁸ the greatest¹⁹ treasure;²⁰ from incapacity to be stolen;²¹ from incapacity to be given away;²² and from incapacity ever to be destroyed.²³

6.

Knowledge also²⁴ conducteth²⁵ a man²⁶ to acquaintance²⁷ with²⁸ the humble²⁹ great³⁰ to the nation;³¹ to the prince;³² hard to be attained;³³ after this,³⁴ to good fortune.³⁵

BESIDES the popular arrangement of the alphabet as given p. 2, the grammarian shows the letters in a more artificial, but not less scientific, order for the convenience of forming concise rules of orthography. The following table has been followed before others because of its simplicity.

अ इ उ ऋ लृ ए ऐ ओ औ

a, i, u, ṛ, ṝ, e, ai, o, au

ह व ष र क ख ग घ ङ न ट ठ ड ढ ण भ

ha, va, sha, ra, ka, kha, ga, gha, ṅa, na, ta, tha, da, dha, ṇa, ba

ज ड द ग ब स्य ञ ङ क ट ष च ट न क प

ja, jha, dā, dha, ba, sya, ṇa, ṅa, ka, ta, sha, cha, ta, na, ka, pa

श ष स

śa, ṣa, sa

ANY two of the above letters, from left to right, being read together, form a loc. of *śara* indicative of all the characters they may class to embrace. Thus the word अ इ being read with the consonant व, has formed the class अव-*ai*, under which term is included every letter from अ & *ai* व, namely, अ इ उ ऋ लृ ए ऐ ओ औ, ह व ष र क, ख ग घ ङ न, ट ठ ड ढ ण भ, ज ड द ग ब. In like manner the term चण denotes the class च ट न क प; and वण षम implies the class श ष स म; and by the term अण is indicated the class अ उ द ग व. By the term रम is to be understood all the consonants, *or*, indefinitely, a consonant. In the same manner other terms and classes are to be formed, as occasion requires.

THE alphabet is also, by some philologists, divided into two great species: *śhetra*, which may with propriety be called *Sansrit* and *Sansrit*. The term *śhetra* is applicable to such letters, as, in the first effort to form them, admit of no vocal sound; and the term *śhetra*, to such letters as are attended by an audible murmuring as it were, of the voice. The *śhetra*, and the five first letters of each of the five classes of consonants, with

the three *Widians*, and the *Widians*—namely क, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ, ड, ढ, ण, त, थ, द, ध, न, प, फ, ब, भ, म, य, र, ल, व, श, ष, स, ह, and the *Widians* all the rest of the consonants, and all the vowels and syllables; namely, गणक, जगज, उदण, दधन, बभय, यरलय, अ आ, &c. An alphabet to be perfect should, so far as respects the consonants, be furnished with a corresponding *ferent* for every *fund*, except ह; but all are defective in this point, and the *Sanskrit* alphabet has no corresponding *ferents* for शस्स, nor *fund* for the solids and र (रि व, य) partakes too much of the nature of a vowel to admit of a *fund* comparison, as does व also, when used as our *u*. In our application of the Roman alphabet, *k, ch, t, th* (as *thang*), *j, jh, s, sh*, are *ferents*, and *g* (hard), *p, d, bh* (the *thang*), *a, e, o* (the *thang*), their corresponding *ferents*.

The part of Grammar given in this chapter is, in Sanskrit, technically called *śloka* (श्लोक, Sloga symbols, characters, terms).

AS it is of great importance that the student should learn to write the *D'Nealian* character, six pages from copy-books are here inserted, which he may copy with advantage, provided he has the patience to persevere through them, in regular succession, and make himself thoroughly master of the first, which contains the rudiments of all the letters, before he attempts the rest.

CHAPTER II.

ORTHOGRAPHY.

1. **THE** perfection of the alphabet applicable to this language is such, that, by a little practice, one may *read* with considerable facility, and exactness. The case, however, is very different when we would *speak* or *write*; for so much attention has been paid to the preservation of the harmony of speech, that few letters can open upon each other, in the course of forming a word, or sentence, but some change takes place, requiring a knowledge of the following rules for the permutation of vowels and consonants.

2. **THE** general rules are of very extensive use; they are, however, subject to many exceptions, and anomalous deviations, by poetical licence, or the authority of custom; some of which will be pointed out in their proper places.

Permutation of Vowels.

3. **WHEN** any simple vowel opens upon another simple vowel, *similar* to itself, the two shall be resolved into one long. Thus, if अ opens upon अ or आ, or आ upon आ or अ, the two coalesce and form one long vowel, namely आ. The same rule serves for इ and ई, उ and ऊ, ऋ and ॠ, ए and ऐ, and औ and ॡ; for अ and आ, इ and ई, उ and ऊ, ऋ and ॠ,

D

ॠ and

लृ and लृ are, each pair respectively, considered identically one power, differing only in duration of sound.

Examples

For दंड अग्रं	write	दंडाग्रं	A stick's end.
मा आगता	—	मागता	She (is) come.
दधि इह	—	दधीह	Here (is) curd.
नदी देहति	—	नदीहति	The river flows.
मानु उदयः	—	मानुदयः	Sunrise.
मधु उहनं	—	मधूहनं	Honey-seeking.
पितृ ऋद्धिः	—	पितृद्धिः	The father's property.

Examples in लृ and लृ can seldom occur; but as some grammarians say they are homogeneous to ऋ and ॠ, so for होतृ त्वारः they write होतृत्वारः. The letter लृ of the officiating priest.

4. ANY simple vowel, except अ आ, opening upon any dissimilar vowel, simple or compound, is changed to a semivowel congenial to itself. Thus इ ई are changed to य, उ ऊ to व, ऋ ॠ to र, and लृ लृ to लृ; as in the following examples:

For दधि आनय	write	दध्यानय	Bring curd.
गौरी अत्र	—	गौर्यत्र	Gauri (is) here.
मनु अंतरं	—	मन्यंतरं	The period or interval of a Manu.
पितृ अर्थः	—	पितृर्थः	For the fathers.
लृ अनुबन्धः	—	लृनुबन्धः	The adjunct लृ.

Observe that rules will occur, taking those for the permutation of consonants, for doubling a consonant coming in contact with another consonant, provided it be immediately preceded by a vowel, and also for

doubling

Adding a consonant preceded by ए; and thus you may also write दद्यान्नय, गोक्षेत्र, पितृर्धः in the above examples, the rule now being absolute.

5. WHEN the compound vowels ए, ओ, ऐ, औ, open upon any other vowel, simple or compound, they are, in due order, changed to अय्, अय्, आय्, आय्; as in the following examples:

- ए to अय्, as नयन् An eye, composed of ने and अन्.
 ओ to अय्, as भवन्ति He becomes, from भो and अन्ति.
 ऐ to आय्, as नायकः A leader, from ने and अकः.
 औ to आय्, as तावद् Those two here, from तौ and इद्.

6. THE simple vowels अ, आ, coming in a line to unite with any dissimilar vowel, simple or compound, undergo the following changes:

अ or आ with इ or ई forms ए; as for नव इद्, नवेद् This is thine:—
 with उ or ऊ forms ओ; as for गंगा उदकं, गंगोदकं Gangeswater:—
 with ऋ or ॠ forms अर्; as for नप ऋद्धिः, नपद्धिः Thy wealth:—
 with लृ or ॡ forms अल; as for नव लृकारः, नवलृकारः Thy letter लृ:—
 with ए or ऐ forms ऐ; as for नव एषा, नयेषा This is thine, and
 for नस्य ऐष्यस्य, नस्यैष्यस्य His riches:—with औ or औ forms औ;
 as for नप ओदनं, नपौदनं Thy boiled rice; and for नव औचित्यं,
 नवौचित्यं Thy rectitude.

Exceptions and Anomalies.

7. गो An ox, requires the introduction of an अ before अक्षः An eye,
 इन्द्रः A chief, and अजिन् A hide; thus forming the compound terms
 गोपाक्षः An ox eye, a small window, गोपेन्द्रः An ox chief, a fine ox,
 गोपाजिन्

गवजिह्वः. An ox-hides-jawed of तपसः, गविन्द्रः, and गवजिनः, according to rule 5.

8. SOMETIMES the semivowel य, as an initial, has the influence of a vowel, when the final vowel of a preceding word opens upon it, as in the compound गव्यूनिः. A certain land measure, whose ओ of गो is changed to अच् by the influence of the य of यूनिः, as if it had been the vowel इ, according to rule 5. But when the word, यूनिः means a herd, the word गो remains unaltered, as गो यूनिः. A cow-herd.

9. AT the end of a word the य् and व् of अच्, अच्, आय्, and आव् may be entirely excluded in composition, notwithstanding rule 5. Thus ऐ ने आगताः you may write either नयगताः by rule 5, or न आगताः. They are come, by this. In like manner for पटो इह. They write both पटविह् and पटइह्. Cloth here.

10. WHEN a letter has been absolutely cut off from a word by a positive rule of grammar, an other rule of orthography should afterwards apply for the collision of that word with the next, though there may be a hiatus left between them, as in the case of पट इह and न आगताः in the preceding rule. But this, like many other rules, is often disregarded, particularly in the *Pidas*.

11. THE letters ह् and औ, being finals of perfect words, cause a letter अ at the beginning of a following word to be dropped; as तेव. They here, for ते अत्र, पटोत्र. Cloth here, for पटो अत्र. This is an exception to rule 5, in far as it relates to ह् and औ. In cases where अ has been thus dropped, it is usual to supply its place by a kind of apostrophe in this manner तेने.

12. SOMETIMES the final vowel, and last word with a following first consonant, if any, are dropped in composition; as in the analogous

रलीषा



हलीपा A plough handle, or part by which it is guided, from हल and ईपा, (where the final अ of हल is dropped); and मनीषा Understanding, judgment, for मनस् and ईषा (where the final अस् is dropped.) See rule 6.

13. A final vowel, with its accent, if followed by a vowel, is subject to elision in forming the following and final compounds, the irregularity of which custom has functioned. अघोम् To-day the body inebriated, for अघ आम्, कर्कन्धुः A certain tree, for कर्क अन्धुः, कुक्कुटा A profane, from कुक्कु अटा, मारंगः A certain bird, from मार अंगः सीमन्तः The extreme limit, from सीमन् अन्तः. See rules 2, 6.

14. अ or आ, with ऋ or ॠ, sometimes makes आरः as शृणार्ः The loss of a sign, instead of शृण ऋण, and शीतार्ः Scum of cold, for शीत ॠनः. These are exceptions to rule 6, q. v.

15. अ or आ being the final of a word is a state to form a compound with ओष्ठः Upper lip, lip, or ओतुः Cat, may either follow rule 6, and with the initial of either form ओ, or be dropped; as विबोष्ठः or बिबोष्ठः Who both lips beautifully red, like the *Bibos* fruit, for बिब ओष्ठः, स्तूलोतुः or स्तूलोतुः A plump or fat cat, from स्तूल अतुः. But if the two words be of a nature not to admit of their forming a compound, the union takes place according to rule 6; as नयोष्ठः They, upper lip, for नव ओष्ठः, and ओष्ठः An upper lip.

16. FOR प्र उदः they write प्रोदः Proud, haughty, instead of प्रोदः according to rule 6. In like manner custom functions that स्व and इरिणी should be written स्वेरिणी instead of स्वरिणी A perverse female, and that we should say अशोहिणी A large division of an army, and not अशोहिणी, for अश उहिणी. See rule 6.

17. THE word अमी These, may not coalesce with a following word,

for it is usual in for अमी आदित्याः These sons, अमी उष्टाः These camels अमी एरकाः These geese. See rule 4.

18. THE vowels ई, उ, ए, being finals of nouns in the dual number, may not in general coalesce with a following vowel, as in the instances of अग्नी यत्र Two fires here, एहू अत्र Two pieces of cloth called *patu* here, भाले आनय Bring two necklaces. But notwithstanding this exception, they lay मणीष Two gems like, for मणी इष, रोदसीष Two rivers like, for रोदसी इष, दंपतीष Wife and husband like, for दंपती इष, आयापनीष Husband and wife like, for आया पनी इष, मायापनीष Both *Maya* and her husband like, for मायापनी इष. See rules 9, 4, 5.

19. CERTAIN particles in आ and ओ, words used in calling, crying, and exclamation, with interjections, and such as have but one vowel, do not submit to the general rules for the permutation and coaction of vowels. Examples आ एव मन्यसे, Ah! dost thou think thus? नो अत्र स्थानव्ये Not to be standing here, अ अजेहि O begone! इ इन्द्र पश्य O behold *Indra*! उ उमिष्व O stand up! The following particles ending in ओ, being right in number, do not coalesce: आहो What ho! वहो Oho! अनाहो Is a what? नो No, not, हो Ho! अघो So, भो So! भो भो Sir, Sir!

20. A vowel, or vowel and consonant, at the end of a word in the vocative case, and which is directed to be held three times as long as a short vowel, as in crying, crying, and calling, may not be subject to these rules: उ देवदत्त एहि *Deva-datta*! come. This prolated or elongated vowel is in grammar called *प्लुत*, and, in some books, the syllable to be held is distinguished either by three lines drawn over it, or else by the figure of three put after it, as in these examples: यज्ञदत्त ^३ *Yajna-datta*! राम चन्द्र उ आगच्छ ^३ *Rama-chandra*! come.

17. *A. B.* THE fourteenth vowels, given in perpendicular order, on the left of this Table, are supposed to be *finals*, and the same repeated on the horizontal line at the top of the Table, *initials*. Now when it may be required to know the consequence of any two vowels meeting in combination, suppose अ *a* and ओ *o*, look for अ *a* among the *finals*, and ओ *o* among the *initials*, and the result ओ *o* will be found upon the same line with the *final* अ *a*, and in the column at the head of which stands the *initial* ओ *o*; for अ *a* and ओ *o* make ओ *o*, by rule 3. By pursuing the same method, it may be found that ई *i* and ऐ *e* together make ई *i*, अ *a* and ऐ *e* together make ए *e*, &c.

18. IN the composition of words exclusive of the foregoing rules, two changes take place with respect to the vowels; one distinguished by the term गुण, which means a *qualification or contraction* of a vowel, and the other वृद्धि, the *augmentation* of a vowel. When, therefore, the term *contraction* is used in this work, it means that ई must be changed to ऐ, उ to ओ, ऋ to अइ, and ॠ to अल; and when the term *augmentation* is used, it denotes that अ must be augmented to आ; इ to ऐ, उ to ओ, ऋ to अइ, ॠ to अल, ए to ऐ, and औ to औ.

19. IN compound words also, a semivowel together with its following vowel, is occasionally changed to its corresponding vowel; as य to इ, र to ॠ, ल to ॡ, and व to उ, the original term for which is सम्प्रसारण.

COLLISION OF CONSONANTS.

20. WHEN two consonants meet together in conjunction, having no vowel between them, they coalesce, and form a compound, according to the following rules.

Mutation.

Mutations of final Consonants.

२६. THE first, second, third, or fourth, letter of either of the five classes of consonants, as they stand in the alphabet, page ९, is changed to the first letter of its own class, when followed by the first or second letter of a class, or by वी, व, or वः; and in the third when followed by the third or fourth; as in the following table:

क, ख, ग, or घ	becomes	क	before क, ख, ग, घ, ट, ठ, न, य, प, क, द, ध, ज, ण.
ख, छ, ज, or झ	—	ख	
ट, ठ, ड, or ढ	—	ट	
त, थ, द, or ध	—	त	
प, फ, ब, or भ	—	प	
क, ख, ग, or घ	becomes	ग	before ग, घ, ज, झ, ड, ढ, द, ध, ब, or भ.
ख, छ, ज, or झ	—	ज	
ट, ठ, ड, or ढ	—	ड	
त, थ, द, or ध	—	द	
प, फ, ब, or भ	—	ब	

Obv. The intention of this very general rule is to these three things: *first*, that of these consonants, a *second*, followed by a *first*, must be changed to a *first* of its own class: *second*, that a *first*, followed by a *second*, must be changed to a *second* of its own class: *third*, that an aspirated letter before either an aspirated or non-aspirated letter, being one of the first four letters of either of the five classes, must be changed to a non-aspirated letter of its own class. Exclusive of these general changes, certain of the above consonants are liable to others, which are about to be explained.

Mutation of क, च, ट, न, and प.

25. THE last class of letters of the first class of consonants, namely, क, च, ट, न, or प, being at the end of a word is changed to the kind of its own class that is, in due order, to ग, ज, ड, or ढ before any *anant* letter whatever, whether vowel or consonant (v. p. 13); as in these examples: वाग्मवा Speech-like, for वाक् वधा; अङ्गने Ending in, अच्, for अच् जन्म; षड्व Six lines, for षड् अत्र; तदेतन् That this, for तेन एतन्; अञ्ज Water-born, aquatic, for अन् अ; &c.

26. The intention of this rule is to show, that these letters are not only liable to rule 24; but are also to be changed by their respective *fonant* before all the other *fonant* letters not mentioned in that rule.

27. क, च, ट, न, and प, may not only be changed to their respective *fonants* before a *vocal*, by the preceding rule, but occasionally to their proper *palates*; that is क to ग or ड, च to ज or ञ, ट to ड or ढ, न to ढ or ल, and प to ब or म; as वाग्मजि or वाड् नजि Speech-like; for वाक् ज्ञि; षड्मम or षष्ठम Six of me, for षड् मम; तशुरारि: or तन्मुरारि: This Mountain, for तेन मुरारि:; &c.

28. BUT when क, च, ट, न, or प is followed by any *affix* beginning with a *vocal*, it can only be changed to its own proper *vocal*, notwithstanding the preceding rule; as विन्मय Intelligent, rational, for वित् नय; षाड्मय Endued with speech, eloquent, for वाक्मय; &c.

Mutation of ग, घ, ङ, म, and न.

29. THE fourth, or second class of consonants, namely ग, घ, ङ, म, and न, being also liable to the above general rules, are changeable to

palates

palatals before palatals, and to cerebrals before cerebrals, except *व*. The palatals are *क्, छ, ज, झ, ञ* and *य*; and the cerebrals *ट, ठ, ड, ढ*, and *ण*, *व* being excepted. Examples: *सखिने* That he calls, for *तन् निने*; *तन्नालं*, or *तन्नालं* (v. r. 40,) That indrance, for *तन् शालं*; *तच्छी वति* That lives, for *तन् जीवति*; *शाङ्गिजयः* Victory of the horse-
man, for *शाङ्गिजयः*; *तट्टकारः* That letter *ट*, for *तन् टकारः*; *नडिम्बे* That egg, for *तन् डिम्बं*; *तणकार* That letter *ण*, for *तन् णकारः*; &c. &c. If the palatals or cerebrals precede the dentals, this rule of course does not take place; as *विष्मन्* from *विश्वन्*, *षट्* ने *The* six. But they write *सषां* *Of* six, for *षट्* नां; *पञ्चत्रिंशति* *Nines*—six, for *षट्* त्रिंशति; *षण्णवर्ग* *Six* villages, for *षट्* नवर्गः; &c. which is anomalous. *न*, &c. are not changeable to *ट*, &c. before *ष*; as *तन् षकारः* that letter *ष*; *तन् षष्ठः* Being the sixth.

३६. *त, थ, द, ध, or म*, followed by *ल*, is changed to *ळ*; as *तल्लुनीति* That calls off, for *तन् लुनाति*; *भयोल्लिखति* *He* or *his* hand writes, for *भयान् लिखति*. *Oh* When *य, ल, or व* are, by any rule, put in a final, it is usual to denote it by placing the character *व* over it.

Mutations of *ङ, झ, ञ, न, म*.

३७. *ङ, ञ, or न*, being the final of a word, and preceded by a short vowel, should be doubled when followed by a word beginning with a vowel; as *मन्यङ्गिदं* *This*, is well, for *मन्यङ्गदं*; *राजद्विनि* *Raja*, thus is fit, for *राजन् द्विनि*; *सुगणत्र* *One* of good account here, for *सुगणञ्ज*. *Oh* In a compound word, the duplication seldom takes place, for they write *सुगणधायः* for *सुगणञ्जधायः* *A* prince of a good or noble race.

३१. *म*, being the final of a word, followed by *च, छ, ट, ठ, न,* or *भ*, requires the insertion of *अ* after it at the end of the word as the following letters: *च* is to say, *शे* before *च* or *भ*, *वे* before *छ, ट, ठ, न,* and *म* before *च* or *भ*; and the *म* is usually changed to *मम्*, as *मयावरति* His highness goes, for *मयान् चरति*; *तेजोव्याया* Their master, for *तेजन द्याया*; *भयादीकते* His highness goes, for *भयान् दीकते*; *भयान्तरति* His highness passes over, for *भयान्तरति*.

३२. *न*, being the final of a word, coming upon *शे*, may have *च* inserted and be changed to *ञ*, the proper nasal of the palatal class. Thus it is correct to write either *भयाञ्चरति*, by only changing the *न* to *ञ*, or *भयान्चरति* (p. 2, 49), for *भयान् चरति*; His highness now brave man.

In like manner, if a final *ण* is followed by a sibilant, *ट* may be inserted between them; if *ट* or *न* final is followed by *स*, a *न* may be inserted; and if *ड* final is followed by a sibilant, *व* may be inserted between them: as in the following examples:

सुगन्धवदः or *सुगणवदः* The title of a good family, for *सुगण वद*.

वदन्तः or *वदन्तः* His good men, for *वदन्तः*.

प्रादुर्बुधः, *प्रादुर्बुधः* or *प्रादुर्बुधः* The former soul, for *प्रादुर्बुधः*.

३३. *न*, as the final of a word, coming upon an initial *ल*, is also changed to *न्*; as *मवीन्लेखतः* His highness is a judge of writing. See rule 32.

३४. *म*, being the final of a perfect word, is generally represented by *म* or *म्* (*मम्*), after which it is followed by an initial consonant: as *त्वं* or *त्वम्* I am; *अहं* or *अहम्*; *स्वंगच्छति* They go, for *स्वंगं*; *मन्दमि*, *तदममि* He drinks him, for *मम दमति*. When *म* is followed by a vowel, there is no change; as *अहममेतोस्मि* I am come.

Obs. In the compound, BaHfO_4 . A mineral known by the name BaHfO_4 is not observed in the compound.

35. *य* and *यि* are convertible into *अ* and *इ* respectively in the internal function of a word in contact with either of the first four letters of the five classes of consonants, a *Shiksha*, as *ह* is यशस्वि for यशस्विसि (plural of यशस्व) *Fame*; पुन्धा (or पुम् ध्या) By two marks: कवि: for कम् वि: A proper name.

35) नै following ह, र, ख, or क, is generally changed to ऊ, even though any letter of the first, or second class of consonants, and vowel, the semivowel य or व, the letter ह, र, ख, or क, or any other, deduced from नै or नै, intervene. But if नै be silent at the end of a word, as in the word रे, नि, or be in a compounded form with any letter of its own class, except itself, as in the termination निरि, and the like, ऊ is not substituted for it. These are particular exceptions to the general rule.

Mutabilities of the Semi-circles

$\mathbb{A}_1, \mathbb{A}_2, \mathbb{A}_3$, and \mathbb{A}_4 with the marked vertex, are canonically isomorphic, and their corresponding roots $\mathbb{A}_1, \mathbb{A}_2$, and \mathbb{A}_3 would appear, hereafter.

गुणः, व, र, and वृत्त्य, indifferently, convey any other concept, but a libitant or वृत्, which immediately precedes to be declared or not. Thus it is right to write शीघ्र दध्यत्र, अदजत्र (p. 26), for दध्म यत्र declared from दधि अत्र by rule 3. So too युष्मि Having fought, I have won सङ्गा, for निजं, भिजं, for पुजं, पुष्टं; &c.

३७. A filon ξ, preceded by a vowel, carries any consonant, except *र, य, ल, or ह*, which happens to follow it in construction, to be doubled:

but this rule is optional, as they write either मर्ष or मूर्ष. *Ad.* र and र् may never be declined.

38. A radical र् at the end of a word is convertible into र. *Vijarga.* See r. 35 and 36.

39. य, ल, and व, as initials, suffer no change.

Mutations of Sindhasi.

40. श, preceded by क, ख, ट, न, or प, may be changed to छ or not. Thus for वाक्शरः they also write वाक्छरः Brave or bold in speech; and for तन्मशूरः they write तन्मछूरः That hero.

41. ने, at the end of a word is changed to न. *Vijarga.* See r. 47.

42. न is changed to श before that letter, or the palatal class क, छ, ज, झ, and ञ; and to र before ख or the cerebral class ट, ठ, ड, ढ, and ण, as कश्चरति Who goes? for कस् (or कः) चरति; कश्चावः Who is? *Sind.* for कस् शिवः; कश्चरतः Who is the father? for कस् पठतः &c. See r. 47.

न is sometimes changed to द, and प to ड, immediately followed by the third or fourth letter of a class, न, प, ज, झ, &c.

A dental letter following न, is changed to a cerebral.

Mutations of ह.

43. THE aspirate ह following, in construction the third letter of a class, may, at pleasure, be converted to the fourth, or alternate of the one which precedes it; as मद्दहलानि or मद्दल्लानि Six ploughs; नद्दहविः or नद्दविः That wild heifer.

Mutations of ह.

44. THE letter ह, in a following state, preceded by a short vowel,

humid

should be doubled; but as by rule 43, two aspirates cannot combine, the first is changed to its non-aspirate $\check{\text{व}}$, and the two combined, and form the compound $\check{\text{व्व}}$; as in the example: तवच्छत्रं Thy umbrella, तवच्छत्रं . See rule 40. It is said that this rule takes place sometimes even after a long vowel, as in the word मेरेच्छः : A stranger, a barbarian.

*Mutations of * anufvara.*

45. THE character * *anufvara* before य , म , and व , may be changed to each of those letters in due order: before any letter of the five classes, to the nasal of each class, respectively; and before a vowel to म , which seems to be its original character.

Examples.

तं करोति or तद्धरोति He does it.

तं तनोति or तन्ननोति He extends it.

संयन्ता or सय्यन्ता A coal-trainer. See rule 43.

46. IN the *Prâsa*, the character for * *anufvara*, before ष , म , ह , and र , is in this form ह्र ; so for ह्रमः is written ह्रमः .

*Mutations of * vifarga.*

47. THE character * *vifarga* is changed to म before a *Vara* letter which म is again liable to be changed to the other fibrates, according to rule 44. Example, क्वन्तनोति for क्वः तनोति Who extends.

48. * *vifarga* before म , ष , and म , may either be changed to म , according to the foregoing rule, or not. Thus you may write either क्वः रोने or क्वमरोने Who flees; क्वः वधः or क्वमवधः Who is the fath; क्वः माधुः or क्वममाधुः Who is a gentleman.

49. IN some situations *अ* is replaced by the character *इ*, by some grammarians called *मज्जिबुम*; but it seems to be little used in modern writing. When it should be pronounced from the root of the tongue, it is called *अभिमुखीयः*, as when followed by *क* or *ख*, and when from the palate *उपधानीयः*, as before *प* and *फ*. But this change is optional. Ex. *कः करोति* or *अः करोति* Who is doing? *कः पठति* or *अः पठति* Who is reading? *कः पयति* or *अः पयति* Who milks? *अ* is generally used before *क*, *ख*, *प*, and *फ*.

50. THE *अ* of the word *अहः* Day, being the final of that word is changed to *र* before the initial of any word, except *रात्रि* and a few others beginning with *इ*, when it is changed to *उ*, which, with the final *अ* of *अहः* (forms *अहो*), for *अ* and *उ* form *ओ* by rule 6, 9.

Examples,

अहमिति for *अहः मतिः* The day lord; the sun.

अहर्गणः for *अहः गणः* The day number; or number of days.

Exceptions,

अहोरात्रं for *अहः रात्रि* Day and night.

अहोहपं for *अहः रूपं* Day form.

अहोरपंतरं for *अहः रपंतरं*

51. *अ* preceded by *अ*, and followed by *अ*, *ह*, or any *जान*, consonant, shall be changed to *उ*; and *अ* and *उ* make *ओ* by rule 6.

Examples,

को-र्षः for *कः अर्षः* Who parades?

को-ननः for *कः अननः* Who goes?

देवो-याति for *देवः याति* The god goes.

वनो-रघः for *वनः रघुः* The hero's delight.

52. AFTER

52. AFTER the letter **आ**, or the **ओ** of **भोस्**, **भगोस्** and **अपोस्**, *visarga* is entirely omitted before any vowel, **ह**, or any *fonant* consonant.

Examples.

देवा अत्र for देवाः अत्र The gods here.

भो एहि for भोः एहि Sir, come.

भगो नमस्ते for भगोः नमस्ते Sir, salutation to thee.

अपो याहि for अपोः याहि Sir, go.

53. If the preceding vowel be any other simple vowel, than **अ** or **आ**, *visarga* shall be changed to **र**, when followed by any vowel, **ह**, or any *fonant* consonant.

Examples.

अग्निरत्र for अग्निः अत्र Fire here.

मनुर्गतिः for मनुः गतिः Man's (or) fortune.

54. WHEN *visarga* happens to be the substitute for **र**, considered as the constitutional letter of a word, it may, optionally, be again turned into **र**, provided the following letter be a first or second of either of the five classes. See rule 38.

Examples.

For गौः पतिः (radically गौर and पतिः) write गोर्पतिः by this rule, or गोर्ष्वपतिः by rule 47; and for धूः पतिः (radically धूर and पतिः), you may say either धूर्पतिः by this rule, or धूर्ष्वपतिः by rule 47.

55. WHEN *visarga* is substitute for **र**, is followed by any vowel, **ह**, or a *fonant* consonant, it shall be referred to its former state, i. e. to **र**.

Examples.

प्रातरः अत्र (प्रातर and अत्र) becomes प्रातरत्र

अन्तः गतः (अन्तर and गतः) becomes अन्तर्गतः.

56. WHEN \bar{r} , which at the end of a word has been substituted for \bar{r} or \bar{r} or \bar{r} , happens to be followed by another \bar{r} , it shall be dropped, and the preceding vowel made long. See 38.

Examples.

मुनः रनति (the \bar{r} being changed to \bar{r}) becomes मुनारनति He sports again.

शुक्तिः इव्यात्मना भाति becomes शुक्तीव्यात्मना भाति A shell shines with the nature of silver.

57. THE \bar{r} of \bar{r} or \bar{r} or \bar{r} He, that and एषः This (male), is dropped before any consonant.

Examples.

न गच्छति He (absent) goes, for नः गच्छति.

एष हसति He (present) laughs, for एषः हसति.

It is also dropped after these two pronouns, when in a compound finite, thus मेवः, as in the following which :

मेव दाशरथी राम मेव राजा युधिष्ठिरः ।

मेव कीर्तिमान् न्यायी मेव भौमो महाबलः ॥

"He, this Rāma son of Daśaratha. He, this Rājā Yudhiṣṭhira.

"He, this Kīrtimān of great generosity. He, this Bhōma of great strength."

But the use of two pronouns thus combined is considered as a poetical redundancy.

58. ANY consonant, except the finalists, the semi-vowels, and \bar{h} , may, optionally, be doubled when in a finite context with a following \bar{y} , \bar{r} , or \bar{v} . See rule 36. (But according to some authors it may be doubled before any other consonant.)

58. IF two aspirated consonants meet, the first must be changed to the proper non-aspirate. See 25.

59. नै and णै are interchangeable according to circumstances. णै is generally substituted for नै, when in the same word it happens to be preceded by र् or णि; but not when नै is at the end of a word.

60. स and ष are interchangeable. ष is substituted for स when preceded by यन्त्रगघङ्, यरलवह, or any vowel, but अ आ, as देवस्य
Of a god, शिवस्य *of Siva*, भविष्यति We will be.

61. BESIDE the foregoing rules, there are others which particularly affect the changes which take place in the final consonants of words and verbal roots, in applying the terminations of declension and conjugation, which will be hereafter noticed as occasions arise. See 8th declension.

62. THE term used by Grammarians for the subject of this chapter is मन्थिः

CHAPTER III.

DECLENSION OF NOUNS.

64. **N**OUNS, of whatever denomination, whether radical or derivative, simple or compound, substantive, attributive, or participial, are all declinable upon the same principle; and are divisible into declensions, according to the final letters in their *crude* state, abstractedly from inflection; that is to say, from all such terminations as serve to denote case, gender, or number. But *pronouns*, and certain words which partake of the nature of pronouns, because they have a few peculiarities in the formation of some of their cases, are reserved for a distinct chapter.

65. **SANSKRITA** nouns are of three genders: the masculine, the feminine, and the neuter. They have three numbers: the singular, the dual, and the plural; and they are declinable through eight cases in each number.

66. **THE** cases are always arranged in the following order; and in naming them, it is usual to say the 1st, 2^d, 3^d, &c. case, *Singular*, *Dual*, or *Plural*.

The 1st is the *Nominative* case.

2^d is the *Accusative* case.

3^d may be denominated the *Implementive* case, having the force of the sign *by* or *with*.

4th is the proper *Dative* case, with the sign *to*.

5th is the *Abblative* case, with the sign *from*.

The

The 6th is the proper *Genitive* or *Possessive* case, with the sign *of*, or *belonging to*.

7th may be called the *Locative* case, with the sign *in* or *on*.

8th is the *Vocative* case.

87. THE number of declensions in this Grammar are eight.

The *First Declension* ends in अ and आ.

The *Second Declension* ends in इ and ऊ.

The *Third Declension* ends in ई and उ.

The *Fourth Declension* ends in ऋ.

The *Fifth Declension* ends in ए.

The *Sixth Declension* ends in ओ.

The *Seventh Declension* ends in औ.

The *Eighth Declension* ends in a silent consonant.

88. IN original grammar all nouns, however they may differ in radical formation and inflection, are, by forced rules, very unnaturally made to conform to one set of terminations, which are not applicable to any single word of any one declension, without the application of more than one special rule for the arbitrary change, insertion, or omission of letters. The following is the scheme most commonly followed:

	Sing.	Dual.	Plur.
Case 1.	मि	जौ	जम्
2.	अम्	जौ	जम्
3.	हा	भ्यां	भिम्
4.	डे	भ्यां	भ्यम्
5.	उमि	भ्यां	भ्यम्
6.	उम्	जोम्	जाम्
7.	डि	जोम्	मुप
8.	or vocative, is not noticed.		

59. Of the letters which form these cases, or rather *figs* of cases, many are to be considered as *servile* and *redundant*. *सि* in every case where it appears, except the 7th plur. represents *संज्ञावाचक* ॐ, श, द, ई and ए are every where servile and redundant; as is the ई of *मि* and *अमि* in the 1st and 5th sing. Deprived of these servile letters, the terminations will stand thus:

	Sing.	Dual.	Plur.
Case 1.	:	ओ	अः
2.	म् or	ओ	अः
3.	आ	भ्यां	भिः
4.	ए	भ्यां	भ्यः
5.	अः	भ्यां	भ्यः
6.	अः	ओः	आं or आम्र
7.	इ	ओः	सु

But even in this simple list, it may require the application of upwards of twenty special rules, to fix them to the cases of all the nouns, a woman male, as *अ*, such as *शिवः* or *देवः*. An inquiry, therefore, in far as may be consistent with perspicuity, is desirable in an elementary work like this, a fixity, and not less effective principle will be adopted in declining nouns of every description: in which one word will be made the standard for declining others of the same order.

FIRST DECLENSION.

Nouns in *अ* and *आ*.

10. NOUNS masculine and neuter, which, in their uninflected state, terminate in *अ*, and feminine in *आ*, whether considered as substantive, or attributive, may be declined with the following terminations, by dropping the final vowel of the word to be inflected.

Masculine.

Masculine.

Sing.	Dual.	Plur.
१. अः	ओ	आः
२. अं	औ	आन्
३. एन	आभ्यां	ऐः
४. आद्य	आभ्यां	एभ्यः
५. आन्	आभ्यां	एभ्यः
६. अस्य	अयोः	आनां
७. ए	अयोः	एषु See rule 61.
८. अ	ओ	आः

Feminine.

१. आ	ए	आः
२. आं	ए	आः
३. अया	आभ्यां	आभिः
४. आयौ	आभ्यां	आभ्यः
५. आयाः	आभ्यां	आभ्यः
६. आयाः	अयोः	आनां
७. आयां	अयोः	आम्
८. ए	ए	आः

Neuter.

१. अं	ए	आनि
२. अं	ए	आनि
३. एन	आभ्यां	ऐः
४. आद्य	आभ्यां	एभ्यः
५. आन्	आभ्यां	एभ्यः
६. अस्य	अयोः	आनां
७. ए	अयोः	एषु
८. ए	ए	आनि

ring, and heater, वृत्तः वृत्ता वृत्तं Dams, middle, आगतः आगता आगन्तुः
Coming, arrived, विदितः or वेदितः वेदिता वेदितुं Known, शान्तः
शान्ता शान्तं (Quiet, संस्कृतः संस्कृता संस्कृतं Compasod, adorably, and a
vast number of other participles and attributive nouns.

Anamais.

73. CERTAIN feminines in आ make अ, instead of ए, in the vocative, such as अम्बा, अवका, and अहो, all signifying *mother*; अहे अम्ब O mother; But अम्बाडा, अम्बाला, and अम्बिका follow the general rule.

74. THE word जरा Decay, when considered as a feminine in आ, is declined like शिवा; but when as a feminine in असु, it is as जरसु, it follows this form:

	Feminine.		
	Sing.	Dual.	Plur.
Case 1.	जरा	जरमौ	जरमः
2.	जरमं	जरमो	जरमः
3.	जरमा	जराभ्यां	जराभिः
4.	जरमे	जराभ्यां	जराभ्यः
5.	जरमः	जराभ्यां	जराभ्यः
6.	जरसः	जरसोः	जरसां
7.	जरमि	जरमोः	जरासु
8.	जरः	जरमो	जरमः

See 8th Declension, nouns in सु.

75. THE same word, in a compound state, becomes an adjective of three genders, and may be declined like शिवः, शिवा, शिवं; in all cases; as निर्जरः निर्जरा निर्जरं *Free from decay*, or it assumes a नृ before certain terminations, as in the above example.

76. THERE

76. THERE are a few attributive nouns in **आ** formed of such verbal roots as **पि** *Drink*, **धृति**, **ध्या** *Blow*, **धी** *Keep*, and **हृ** *Quits*, which are singular in their inflections, and are the same in the masculine and feminine genders. The word **शंखध्या** (*Shell-blow*), *A male or female blower of a shell-trumpet*, may serve as an example.

Masculine and Feminine.

	Sing.	Dual	Plur.
Cafe 1.	शंख ध्याः	ध्या	ध्याः
2.	ध्या	do.	ध्याः
3.	ध्या	ध्याभ्यां	ध्याभिः
4.	ध्या	do.	ध्याभ्यः
5.	ध्याः	do.	do.
6.	do.	ध्याः	ध्या
7.	धि	do.	ध्यासु

8. Like the nominative or 1st cafe.

In this manner may be declined **वीरालयाः** *A water-drinker*, **मोमपाः** *Who drinks of the juice of the moon plant*, and other similar compounds. This form is analogous to that of some in the 3rd declension, which are inflected from verbal roots in a similar contracted way.

SECOND DECLENSION.

Nouns in इ and उ.

77. MASCULINES in इ are, for the most part, declined like **हरिः** *A proper name*.

हरिः

हरिः A proper name, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	हरिः	हरो	हरयः
2.	हरिं	do.	हरोन्
3.	हरिणा	हरिभ्यां	हरिभिः
4.	हरये	do.	हरिभ्यः
5.	हरेः	do.	do.
6.	do.	हर्ष्योः	हरीणां
7.	हरो	do.	हरिषु
8.	हरे	हरो	हरयः

In this manner are declined अग्निः *Fire*, गिरिः *A mountain*, रविः *The sun*, कविः *A bard*, &c. &c.

मखि A friend, a masculine in इ, differs so materially from हरि, that it may be proper to decline it in detail.

मखि A friend, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	मखा	मखायो	मखायः
2.	मखायं	do.	मखीन्
3.	मख्या or मखिना	मखिभ्यां	मखिभिः
4.	मख्येः	do.	मखिभ्यः
5.	मख्युः	do.	do.
6.	do.	मख्योः	मखीनां
7.	मख्यो	do.	मखिषु
8.	मखे	मखायो	मखायः

पतिः

पतिः A ruler, is also anomalous: In the first and second cases it follows हरिः, but in all the rest मस्वि. But when पतिः is the last member of a compound word, such as मज्जापतिः A tide of Brabant, it is regularly declined like हरिः.

78. FEMININES in इ are declined like हरिः in all the cases, except in the 4th, 5th, 6th, and 7th singular (where they take two forms); and in the 3d singular and 2d plural. The word मतिः Mind, opinion, may serve as an example.

मतिः Mind, opinion, declined.

	Sing.	Dual.	Plur.
Case 1.	मतिः	मती	मतयः
2.	मतिं	do.	मतीः
3.	मत्या	मतिभ्यां	मतिभिः
4.	मत्ये or मत्यै	do.	मतिभ्यः
5.	मतेः or मत्याः	do.	do.
6.	do. or do.	मत्याः	मनीनां
7.	मती or मत्यां	do.	मतिषु
8.	मने	मती	मतयः

With the same inflections may be declined a great many abstract feminine nouns; such as गतिः Movement, धृतिः Firmness, शान्तिः Quietness, बुद्धिः Wisdom, knowledge, with मयिः Beauty, splendour, &c.

79. NEUTERS in इ, whether substantive or adjective, are for the most part declined like वारि Water; and they admit of ए or नू before the sign of the case; in the 3d, 4th, 5th, 6th, and 7th singular, 1st, 2d, 6th, 7th and 8th dual; and 1st, 2d, 6th and 8th plural.

वारि

वारि Water, declined.

Neuter.

	Sing.	Dual.	Plur.
Case 1.	वारि	वारिणी	वारिणि
2.	do.	do.	वारोणि
3.	वारिण	वारिभ्यां	वारिभिः
4.	वारिणे	do.	वारिभ्यः
5.	वारिणः	do.	do.
6.	do.	वारिणोः	वारिणां
7.	वारिणि	do.	वारिषु
8.	वारे or वारि	वारिणी	वारोणि

After this example may be declined many adjectives, whose masculines end in ई long, and are of the third declension; among the rest the attributive ग्रामणि n. Belonging to a village; as ग्रामणि कुलं A village family. But this word has two forms in some cases.

ग्रामणि declined:

Neuter.

	Sing.	Dual.	Plur.
1.	ग्रामणि	ग्रामणिनी	ग्रामणीनि
2.	do.	do.	ग्रामणीनि or ग्रामणीनी
3.	ग्रामणिना or ग्रामण्या	ग्रामणिभ्यां	ग्रामणिभिः
4.	ग्रामणिने or ग्रामण्ये	do.	ग्रामणिभ्यः
5.	ग्रामण्यः or ग्रामणिनः	do.	do.
6.	do. or do.	ग्रामण्योः or ग्रामणिनोः	ग्रामणीनां
7.	ग्रामणि	do. or do.	ग्रामणिषु

A few

A few neutrals in ई, which are nouns substantive, differ in some cases from वारि Water, dropping the radical ई in several of the cases which admit नृ before the sign of the case. The word अस्थि A bone, may serve as an example.

अस्थि = A bone, declined.

Neutral.

	Sing.	Dual.	Plur.
Case 1	अस्थि	अस्थिनी	अस्थीनि
2.	do.	do.	do.
3.	अस्थे	अस्थिभ्यां	अस्थिभिः
4.	अस्थे	do.	अस्थिभ्यः
5.	अस्थे	do.	do.
6.	do.	अस्थोः	अस्थानां
7.	अस्थि or अस्थनि	do.	अस्थिषु
8.	अस्थे or अस्थि	अस्थिनी	अस्थीनि

After this example may be declined दधि Sour curd, शक्ति A thigh, and अक्षि An eye.

80. NOUNS masculine, feminine, and neuter in ऊ are formed upon the same principles as those in ई, changing उ to अ or इ in those cases where ई was changed to अ or इ.

81. MASCULINES in उ are declined like भानुः The sun. See male. in ई, हरिः.

भानुः

भातुः The son, declined.

Like Masculine.

	Sing.	Dual.	Plur.
Cas. 1. भातुः	भातु	भातवः	
2. भातु	do	भातून्	
3. भातुना	भातुभ्यां	भातुभिः	
4. भातवे	do	भातुभ्यः	
5. भातोः	do	do	
6. do	भान्वोः	भानूनां	
7. भानौ	do	भानुषु	
8. भाने	भानू	भानवः	

With the same inflections may be declined विष्णुः A proper name, मनुः A proper name, वायु This wheel, चारु Beautiful, pretty, गुरु Heavy, grave, लघु Light, not heavy, मृदु Soft, tender, पाण्डु Pale, &c. &c.

82. FEMININES in उ are declined like धेनुः A milch cow. See feminines in इ.

धेनुः A milch cow, declined.

Feminine.

	Sing.	Dual.	Plur.
Cas. 1. धेनुः	धेनु	धेनवः	
2. धेनु	do	धेनूः	
3. धेनुवा	धेनुभ्यां	धेनुभिः	
4. धेनुवे or धेने	do	धेनुभ्यः	
5. धेनोः or धेन्याः	do	do	
6. do. or do.	धेन्वोः	धेनुनां	
7. धेनौ or धेनूँ	do	धेनुषु	
8. धेनो	धेनु	धेनवः	

There

There are but few feminines in उ, but of those रुद्र A cord, is one.

83. NEUTERS in उ are inflected like मधु Honey. See masters in इ. वारि Water.

मधु Honey, declined.

Neuter.

	Sing.	Dual.	Plur.
Case 1.	मधु	मधुनो	मधूनि
2.	do.	do.	do.
3.	मधुना	मधुभ्यां	मधुभिः
4.	मधुने	do.	मधुभ्यः
5.	मधुनः	do.	do.
6.	do.	मधुनोः	मधूनां
7.	मधुनि	do.	मधुसु
8.	मधु or मधो	मधुनी	मधूनि

There are many neuter adjectives in उ, whose masculines end in उ or उ, which are declined after this example. But सानु The ridge of a mountain, makes either सानूनि or स्तूनि in the second case plural.

THIRD DECLENSION.

Nouns in ई and उ.

84. NOUNS in ई and उ may be divided into two classes: Those which change the ई to इय् and उ to उव् before such cases as begin with a vowel, and those which change them to य् or व् only, before the same cases.

85. MASCULINES in ई, the radical of which being of one syllable, or having a double consonant, change that letter to इय् before those terminations which begin with a vowel, and are declined like the compound attributive सुखैः Very fortunate, where श्रीः, a noun substantive of the feminine gender, from being in a compound state, is used as an adjective.

सुखी: Very fortunate, declined.

<i>Masculine.</i>			
	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
Case 1.	सुखी:	सुखीयो	सुखीयः
2.	सुखियं	do.	do.
3.	सुखीदा	सुखीभ्यां	सुखीभिः
4.	सुखीये	do.	सुखीभ्यः
5.	सुखीयः	do.	do.
6.	do.	सुखीयोः	सुखीयां or सुखीणां
7.	सुखीवि	do.	सुखीषु
8.	सुखीः	सुखीयो	सुखीयः

In like manner may be declined सुधीः (A man) of great understanding, and other similar compounds.

86. MASCULINES in ई, which contain more than one syllable, and have not a double consonant in the root, change that letter to यू only, before terminations beginning with a vowel; and may be inflected after सेनानी: The leader of an army.

<i>Masculine.</i>			
	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
Case 1.	सेनानी:	सेनान्यो	सेनान्यः
2.	सेनान्यं	do.	do.
3.	सेनान्या	सेनानीभ्यां	सेनानीभिः
4.	सेनान्ये	do.	सेनानीभ्यः
5.	सेनान्यः	do.	do.
6.	do.	सेनान्योः	सेनान्यां
7.	सेनान्यां	do.	सेनानीषु
8.	सेनानीः	सेनान्यो	सेनान्यः

In the same manner may be declined **ग्रामिनीः**. The head man of a village.

The word **वानप्रमनीः** (who bends the wind) An antelope, differs from **सेनानीः** in three cases, making **वानप्रमो** in the 2d case sing. **वानप्रमीन्** in the 2d case plur. and **वानप्रमी** in the 8th sing.

87. FEMININES in ई which substitute इय् for ई upon the application of those cases which begin with a vowel, follow the example of श्रीः Prosperity, which is declined like मूर्ध्नीः m. But it takes another form in few cases.

श्री Prosperity, declined.

Feminine.

	Sing.	Dual	Plur.
Case 1.	श्रीः	श्रियो	श्रीनाः
2.	श्रिये	do.	do.
3.	श्रिया	श्रीभ्यां	श्रीभिः
4.	श्रिये or श्रिये	do.	श्रीभ्यः
5.	श्रियः or श्रियाः	do.	do.
6.	do. or do.	श्रीयोः	श्रियां or श्रीणां
7.	श्रियि or श्रियां	do.	श्रीषु
8.	श्रीः	श्रियो	श्रियः

In this manner may be declined all feminines formed of verbal roots of one syllable ending in ईः or of more syllables than one, provided there be no double consonants in them; such as धीः Understanding, शीः Modesty, भीः Fear, and their compounds. But स्त्री A woman, a female, makes स्त्री in the first case sing. and differs somewhat in other cases, as,

स्त्री

स्त्री A female, declined

Feminine

Case	Sing.	Dual	Plur.
1. स्त्री	स्त्रियः	स्त्रियः	स्त्रियः
2. स्त्रियः or स्त्री	do.	स्त्रियाः or स्त्रीः	स्त्रियाः or स्त्रीः
3. स्त्रिया	स्त्रीभ्यां	स्त्रीभिः	स्त्रीभिः
4. स्त्रिये	do.	स्त्रीभ्यः	स्त्रीभ्यः
5. स्त्रियाः	do.	do.	do.
6. do.	स्त्रियोः	स्त्रीणां or स्त्रियां	स्त्रीणां or स्त्रियां
7. स्त्रियां	do.	स्त्रीषु	स्त्रीषु
8. स्त्रि	स्त्रियो	स्त्रियः	स्त्रियः

88. FEMININES in ई, which substitute ई only before cases beginning with a vowel, consist chiefly of such words as have been made feminine by the affix ई; and they may, for the most part, be declined like नदी A river, from नदः as A river.

Example.

Feminine.

Case	नदी	नद्यो	नद्यः
2. नदो	do.	नदोः	नदोः
3. नद्या	नदीभ्यां	नदीभिः	नदीभिः
4. नद्ये	do.	नदीभ्यः	नदीभ्यः
5. नद्याः	do.	do.	do.
6. do.	नद्योः	नदीनां	नदीनां
7. नद्यां	do.	नदीषु	नदीषु
8. नदि	नद्यो	नद्यः	नद्यः

After this example may be declined देवी A goddess, वार्ता Speech, नारी A woman, गोप्यी A female cow-keeper, गैरी A young dandel, one of

of the names of the consort of शिवः विशोरो A lily, a young female.
मरुत्यतो One of the titles of the consort of *Brahmā*; कुम्भरी A young
girl, one of the titles of the consort of *Siva*; भद्राणी A female of the
Drakṣya cult, &c. And generally all similar words made feminine by the
affix ई, and which did not originally end in that letter.

But लक्ष्मीः Prosperity, and the consort of *Vishnu*; रंभीः A desired
infruct, and तरेः A boat, being primitives of the feminine gender,
are inflected with *varjagan*, like योः in the 1st and 8th cases sing.

89. THERE are no numbers in ई; for adjectives, which in the
masculine and feminine end in ई long, make ई short in the neuter. See
numbers in ई, rule 79.

90. NOUNS in उ are declined upon the same principles as those in
ई, and may be divided into two classes; the first containing such words
as substitute उक् for उ in certain cases, and the second those which
change उ to ई early in applying the same cases.

91. MASCULINES in उ of the first class are declined like the
compound epithet स्वयंभू Self-existing, from स्वयं Self, and भू &c.

स्वयंभू Self-existing, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	स्वयंभूः	स्वयंभूयो	स्वयंभुवः
2.	स्वयंभूय	do.	स्वयंभुवः
3.	स्वयंभूवा	स्वयंभूभ्यां	स्वयंभूभिः
4.	स्वयंभूवे	do.	स्वयंभूभ्यः
5.	स्वयंभुवः	do.	do.
6.	do.	स्वयंभूयोः	स्वयंभूवां
7.	स्वयंभूयि	do.	स्वयंभूषु
8.	स्वयंभूः	स्वयंभूवो	स्वयंभुवः

In like manner are declined several compounds of भू, and other monosyllabic verbal roots in डे. B. वषीभू: A frog (rain-born), and दम्भू: A lizard. पुनर्भू: B—o again. किराभू: Pison-been and वारभू: Haral-born, take व only before a vowel in the 2ds; and so are of the 11th class.

92. MASCULINES in डे of the second class, substituting व only for डे before terminations which do not begin with a consonant, may be declined like खल्लु: An under servant.

खल्लु: A round servant, declined.

Masculine.

	Sing.	Dual	Plur.
Case 1.	खल्लुः	खल्लो	खल्लुः
2.	खल्लु	do.	do.
3.	खल्लुः	खल्लुभ्यां	खल्लुभिः
4.	खल्लो	do.	खल्लुभ्यः
5.	खल्लुः	do.	do.
6.	do.	खल्लोः	खल्लुः
7.	खल्लुषु	do.	खल्लुषु
8.	खल्लुः	खल्लो	खल्लुः

In the same manner may be declined the compounds वषीभू: A frog, and the other words noticed as exceptions to masculines in डे of the 11th class.

हृहृ: Chief of the celestial singers, called मन्त्रावही:; in the 2d sing. makes हृहृ and 2d plur. हृहृन्.

यवल्लु: A barley-cutter, (from यव Barley, and ल्लु cut), makes in the 6th case plur. either यवल्लुः or यवल्लुः, and in the 7th sing. यवल्लुः.

93. FEMININES in डे of the 11th class may be declined like भू: The earth, and upon the same principles as श्री: (v. 87).

भूः The earth, declined.

Feminine.

	Sing.	Dual.	Plur.
Case 1.	भूः	भूयोः	भूयः
2.	भूयं	do.	do.
3.	भूया	भूभ्यां	भूभिः
4.	भूये or भूये	do.	भूभ्यः
5.	भूयः or भूयाः	do.	do.
6.	do.	भूयोः	भूयां or भूनां
7.	भूवि or भूवां	do.	भूवु
8.	भूः	भूयो	भूयः

In like manner may be inflected भू The eye-brow.

94. FEMININES in ऊ of the second class are declined like their masculines, such as स्त्रीलिंगः A female monist servant (v. 22). But certain words permanently feminine, such as वधूः A wife, a woman, are thus declined.

वधूः A wife, declined.

Feminine.

	Sing.	Dual.	Plur.
Case 1.	वधूः	वध्वो	वध्वः
2.	वधून्	do.	वधूः
3.	वध्वा	वध्वभ्यां	वध्वभिः
4.	वध्वे	do.	वध्वभ्यः
5.	वध्वाः	do.	do.
6.	do.	वध्वोः	वध्वानां
7.	वध्वा	do.	वध्वु
8.	वधू	वध्वो	वध्वः

After the same manner may be declined जिवूः A certain tree.

95. THERE are no neuter forms in ३; for attributives which in the masculine and feminine terminate in ३, form their neuters in ३.

FOURTH DECLENSION.

Nouns in ४.

96. NOUNS in ४ may be divided into two classes: The first comprising words denoting relationship and family connexion, male and female; and the second participial attributives of agency.

97. MASCULINES of the first class in ४ are declined after the following examples:

पितृ A father, declined.

	Sing.	Dual.	Plur.
Case 1.	पितॄ	पितॄ	पितॄ
2.	पितॄ	do.	पितॄ
3.	पित्रा	पितॄभ्यां	पितॄभिः
4.	पित्रे	do.	पितॄभ्यः
5.	पितुः	do.	do.
6.	do.	पितॄः	पितॄणां
7.	पितरि	do.	पितॄषु
8.	पितः	पितॄ	पितॄः

According to this form may be declined भ्रातृ A brother, जामातृ A daughter's husband, and देवृ A husband's brother-in-law. A grandson, makes नामातृ in the 2d case Singular, नामातॄ in the 1st, 2d, and 8th dual, and नामातॄ in the 1st and 3d plural.

98. FEMININES in ४ of the first class, such as मातृ A mother, पुत्रि A daughter, ननद्वि A husband's sister, and यातृ A husband's or wife's brother's wife are declined like पितृ in every case but the 2d plural.

plural, where they make मानुः, दुहितृः, &c. But स्वसृ, A sister, is declined like गण्ड्युः A grandson, in every case but the 2nd plural, making स्वसा, स्वसारो, स्वसाएः, &c. &c.

99. MASCULINES of the second class in ऋ are inflected like कर्तृः A maker or doer, which differs not from गण्ड्युः A grandson. See 97.

कर्तृः A maker, doer, or agent, declined.

Masculine.

	Sing.	Dual.	Plur.
Case 1.	कर्ता	कर्तारो	कर्तारः
2.	कर्तारं	do.	कर्तृन्
3.	कर्ता	कर्तृभ्यां	कर्तृभिः
4.	कर्तृ	do.	कर्तृभ्यः
5.	कर्तुः	do.	do.
6.	do.	कर्तव्योः	कर्तव्यां
7.	कर्तरि	do.	कर्तृषु
8.	कर्तृ	कर्तारो	कर्तारः

Feminine.

In the feminine gender, कर्तृ makes कर्तरी in the 1st case sing. and is then declined like feminines in ई. See 88.

In the neuter gender कर्तृ, and all other words of the second class in ऋ, are thus declined.

	Feminine.		
	Sing.	Dual.	Plur.
Case 1.	कर्तृ	कर्तृणी	कर्तृणि
2.	do.	do.	do.
3.	कर्त्रा or कर्तृणा	कर्तृभ्यां	कर्तृभिः
4.	कर्त्रे or कर्तृणे	do.	कर्तृभ्यः
5.	कर्तुः or कर्तृणः	do.	do.
6.	do. or do.	कर्तृणोः or कर्त्रोः	कर्तृणां
7.	कर्तरि or कर्तृणि	do. or do.	कर्तृणु
8.	कर्तुः or कर्तृ	कर्तृणी	कर्तृणि

After these examples of कर्तृ may be declined any other words of the same kind, such as हवन् A sacrificer, धान् A proferer, दान् A giver, प्रशस्त्वा An exalter, and numerous others, according to their genders.

क्रोष्टु A jackal, though, in its crude state, it terminates in ड, it nevertheless declines like कर्तृ in several cases.

क्रोष्टु or क्रोष्टु A jackal, declined.

	Masculine.		
Case 1.	क्रोष्टा	क्रोष्टारौ	क्रोष्टारः
2.	क्रोष्टारं	do.	क्रोष्टारं
3.	क्रोष्टा or क्रोष्टुना	क्रोष्टुभ्यां	क्रोष्टुभिः
4.	क्रोष्ट्रे or क्रोष्टवे	do.	क्रोष्टुभ्यः
5.	क्रोष्टुः or क्रोष्टोः	do.	do.
6.	do.	क्रोष्टोः or क्रोष्टोः	क्रोष्टूनां
7.	क्रोष्टरि or क्रोष्टो	do.	क्रोष्टु
8.	क्रोष्टौ	क्रोष्टारौ	क्रोष्टारः

नृ A man makes नृणां or नृणां in the first case plural.

Ob. There are properly no nouns in नृ locg. नृ, नृ, or नृ.

FIFTH DECLENSION.

Nouns in ऐ.

100. THERE are but few nouns terminating in ऐ. The word generally given as an example is ऐ Wealth, or its compounds, such as सुऐ and अनिऐ Very rich. The same form is used for the masculine and feminine, from which the neuter differs, as in the example.

ऐ A thing, wealth, declined.

Masculine and Feminine.

	Sing.	Dual.	Plur.
Case 1.	राः	राथौ	रायः
2.	रायं	राथौ	रायः
3.	राया	राभ्यां	राभिः
4.	राये	do.	राभ्यः
5.	रायः	do.	do.
6.	do.	रायोः	रायां
7.	रायि	do.	रासु
8.			

Thus may be declined the compound सुऐ Very rich, and others, which, in the neuter gender, are formed after the following example.

अनिऐ

अतिरि Very rich, declined.

Neuter.

	Sing.	Dual.	Plur.
Case 1.	अति रि	अति रिणी	अति रीणि
2.	do.	do.	do.
3.	राया or रिणः	राभ्यां or रिभ्यां	रिभिः
4.	रायै or रिणे	do. or do.	रिभ्यः
5.	रायः or रिणः	do. or do.	do.
6.	do. or do.	रायोः or रिणोः	रीणां
7.	रायि or रिणि	do. or do.	रिषु
8.	As the 1st case.		

SIXTH DECLENSION.

Nouns in ओ.

101. MASCULINES and feminines in ओ are declined like गो One of the cow species; male or female.

गो declined.

Masculine and Feminine.

Case 1.	गो	गावौ	गावः
2.	मां	do.	गाः
3.	गवा	गोभ्यां	गोभिः
4.	गवे	do.	गोभ्यः
5.	गो	do.	do.
6.	do.	गवोः	गवां or गोनां in the Vedas.
7.	गवि	do.	गोषु
8.	Like the 1st case.		

The same word in a compound state, when it becomes an attributive, is given as an example of the neuter form.

उपगो

उपगो declined.

Neuter.

	Sing.	Dual.	Plur.
Case 1.	उपगु	उपगुनी	उपगूनि
2.	do.	do.	do.
3.	गुना or गवा	गुभ्यां	गुभिः
4.	गुने	do.	गुभ्यः
5.	गुनः	do.	do.
6.	do.	गुनोः	गूनां
7.	गुनि	do.	गुषु

8: Like 1st case.

After these two examples may be declined द्यौ Heaven, and its compounds, 1st. द्यौ &c. सुद्यौ, &c.

SEVENTH DECLENSION.

Nouns in औ.

102. MASCULINES and feminines in औ may be declined like नौ
A boat, which is considered of the feminine gender.

नौ A boat, declined.

Case 1.	नौः	नावौ	नावः
2.	नाहं	do.	do.
3.	नावौ	नौभ्यां	नौभिः
4.	नावे	do.	नौभ्यः
5.	नावः	do.	do.
6.	do.	नावोः	नावां
7.	नावि	do.	नौषु
8.	Like the 1st.		

मलौ: The moon, a noun masculine, is declined after the same manner.

नौ, in a compound state, becoming an attributive, may be declined in either of the three genders; and in the neuter अतिनी Beyond or over the boat, (as अतिनु जलं), may serve as an example.

अतिनी Over the boat, declined.

Neuter.

	Sing.	Dual.	Plur.
Case I.	अति नु	अतिनुनी	अतिनूनि
2.	do.	do.	do.
3.	नूना or नावा	नूभ्यां	नूभिः
4.	नूने or नावे	do.	नूभ्यः
5.	नूनः or नावः	do.	do.
6.	do. or do.	नूनोः	नूनां
7.	नूनि	do.	नूषु
8.	As the 1st case.		

EIGHTH DECLENSION.

Nouns terminating in Consonants.

103. NOUNS which in their uninflected state end in silent consonants, may be divided into fourteen classes, and declined accordingly.

Class I. Participial nouns formed by the affix अन्, and which in the 1st case sing. end in अन् *m.* अन्ती *f.* and अन् *n.*

Class II. Participial, and other attributives, formed by the affixes वन्, मन्, and अन्, which in the 1st case sing. make वान्, मान्, and आन् *m.* वती, मती, and अती *f.* वन्, मन्, and अन् *n.*

Class III. Attributives of possession formed by the affixes इन्, मिन्, चिन्, and आकिन्, which in the 1st case sing. make ई, मी, वी, आकी *m.*—इनी, मिनी, विनी, आकिनी *f.*—इ, मि, वि, आकि *n.*